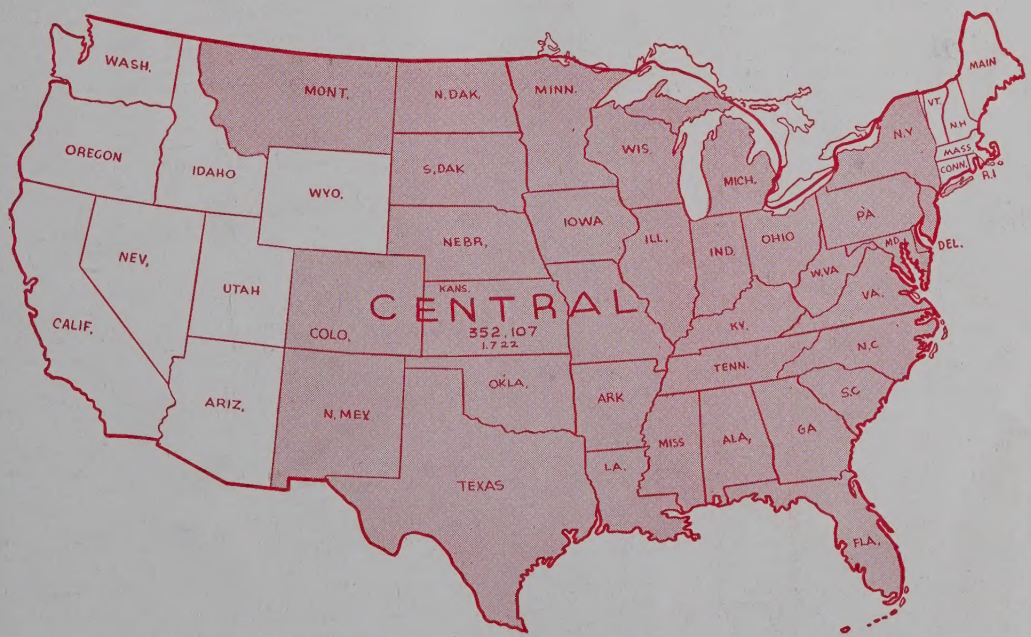
The Pastor

JULY, 1955

Duplicate

Shall We Keep the Jurisdictions? by Walter N. Vernon



The Central Jurisdiction Is Not Necessary

by Earl H. Crampton

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE COVER: The two maps show outlines of the jurisdictions of The Methodist Church. Large figures show total members in each jurisdiction, small figures ministers only, according to reports for 1954. See articles by Walter N. Vernon and Earl H. Crampton in this issue.

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Your Right to Say It

BERTY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

nendable Word

OR: Just a very commendable word reciation for the article, "A New t Evangelism" [p. 6], by J. Lester . . . .

nestly believe I feel the pulse of thodist ministers and Methodist con- ons, particularly in California in so- "Community Methodist Churches," e above writer has "hit the nail on ad!"

also very much in line with com- tion of Edgar M. Nunally, Houston, which appeared in section of *The an Advocate*, "Out of the Mailbag," f March 31, 1955.

grant our efficient Board of Bishops ive heed and pay attention! Also, involved!

JOHN WESLEY GRANDE
munity Methodist Church
Miguel, Calif.

Days Confused

OR: I do feel that I should call at- n to the confusion which seems to me present in the article, "Whitsuntide ning—I," in the May issue of THE R. In the section, "The Child in the h," which proposes June 12 as one of ys to be observed in the local church, ns to me that the author has confused nt Day and Children's Day.

orically, in some parts of the church has been simultaneous observance. Discipline for 1952 and for 1948 dif- iates clearly between the two days to the confusion. The author begins this n of his article with the words, "There to be some confusion in many places what we mean by Student Day." His ents seem to me not to resolve the ion but rather to contribute to it.

mentions the two days established in Methodist Church for calling attention students in our colleges: Student nition Day, the Sunday after Christ- and Methodist Student Day, the Sunday in June.

rest of the interpretation seems to e that on Methodist Student Day will be a program centering in chil- nd young children especially.

nk it would have been more helpful author had followed the Discipline ggested "The Child in the Church" Sunday which opens National Fam- ek, the first Sunday of May, and in- suggestions of how this day may be ed in the local churches as the Dis- suggests, "for emphasizing the responsibility of the church for our children."

A second observance, on June 12, Methodist Student Day, has quite a different purpose—namely, to enlist support for the Methodist colleges and especially for the Student Loan Fund which enables Methodist students to go to college.

Both these days—Children's Day and Methodist Student Day—are important observances in the life of the church, and both are officially authorized by General Conference. It seems, therefore, rather unfortunate to confuse them since local churches need to participate in both emphases.

MARY ALICE JONES
Dept. of Christian Education of Children,
Methodist Board of Education,
Nashville, Tenn.

Too Much Jurisdiction

EDITOR: It occurs to me that the time has come for heart-searching in that segment of Methodism known as the Southeastern Jurisdiction. I believe that thousands of faithful Methodists in this area of the church are disturbed in heart over the lack of unity in the church.

In fact, some have raised the question, "Has the Southeastern Jurisdiction really joined the union?" Or, to put it more bluntly, "Are we a denomination separate and distinct from Methodism itself?" As I see it, there are at least two or three causes for this questioning:

1. If my memory serves me well, the bishops of this jurisdiction have issued separate statements from the others twice in this quadrennium. Perhaps it may be the somewhat stubborn will of the bishops in the other jurisdictions who are to blame, but it does seem to this writer that no statement at all is better than a divided one.

As chief pastors, they should have labored, it seems to me, until they could bring forth some united word. The Quakers do it; why can't we?

2. Another point of departure in the Southeast is the overemphasis on the jurisdictional setup as compared to other jurisdictions, with perhaps one exception.

Our jurisdictional conference is something of a general conference in itself, with all the frills and fanfare. Emphasis on the jurisdictional organization is all out of kelter with the rest of Methodism. I must concede some pride in such matters as our radio-television center in Atlanta, and some other things, but feel deeply that the present emphasis on jurisdictional boards, etc., is fraught with much danger to the real unification of American Methodism.

3. The making of appointments in this jurisdiction is another mark of distinction. In this area, and in spite of what the *Discipline* says, ministers are still appointed by "closed cabinets." A veil of complete secrecy is thrown around the making of appointments in some conferences.

It is not so in other jurisdictions. Could not the Council of Bishops devise some common plan, by which all ministers in Methodism could be treated alike. It is already in the *Discipline*.

There may be other marks of separation, but these are enough to be disturbing to the heart and conscience of all of us concerning the *real* unification of American Methodism.

ROBERT C. GRIFFITH
Wesley Methodist Church
Hartsville, S. C.

Earthquakes in Greece

EDITOR: The fourth largest town of Greece, the town of Volos, is no more. This great industrial center has been destroyed by a series of devastating earthquakes. Out of the 10,000 homes of this beautiful city, 9,000 have been completely destroyed. Out of the 55,000 inhabitants, 45,000 are homeless. . . . The number of dead is not yet known. . . .

The heroic little country of Greece has been tried probably more than any other country friendly to the West. First there came the war with its devastation. Almost two out of the nine million people of Greece perished. . . . Then there came the attempt of the Communists to subjugate Greece. It miserably failed, but in the struggle for freedom Greece paid a heavy toll. Out of the remaining seven million people, there are 400,000 orphans. . . .

Recently three beautiful islands in the Ionian Sea—Zante, Cephalonia and Ithaca —were completely destroyed by earthquakes, 85 of them in two days, leaving in their trail a thousand dead . . . and almost two hundred thousand homeless.

Now the people of Volos need the immediate help of every one of us. They are out in the open, stunned, heartsick—all that they had, lost within a few minutes. They need clothing, blankets, food, drugs. This is a wonderful opportunity to show them that we are concerned.

The American Mission to Greeks, working with the Greek Red Cross and registered with the Foreign Operations Administration, is launching a national appeal to rescue the thousands of victims. . . . Not only does the American Mission to Greeks do a great relief work among the devastated but gallant Greeks, but also a great spiritual work in the distribution of Bibles. . . . For this emergency no gift is too small and none too big. Gifts are deductible from Income Tax.

Address for Gifts: American Mission to Greeks, Inc., P. O. Box 423, New York 36, N. Y.

Address for Clothing: 265 West 79th Street, New York 24, N. Y. . . .

SPIROS ZODHIATES
General Secretary
American Mission to Greeks, Inc.

Shall We Keep The Jurisdictions?

Convinced that Methodism should keep its present structural system, the writer explains why he believes in the jurisdictional plan.

By WALTER N. VERNON

FOR SEVERAL years there has been talk of abandoning the jurisdictional system in The Methodist Church. Much of this has been based on opposition to continuation of the Central Jurisdiction.

One prominent Negro spokesman has said, "Since the racial jurisdiction doubtless gave birth to the other five jurisdictions, why not abolish them all?" And *Zion's Herald* (March 9, 1955) said recently, "Relatively few Methodists give a hoot about the question of the Jurisdictional system apart from its connection with the racial problem in the Methodist Church. . . ."

Issue Confused

It is unfortunate that the issue has become confused in this way. The continuance or discontinuance of the Central Jurisdiction ought to be decided on the merits of the issues involved, and the entire jurisdictional plan ought not to be discredited by this one factor.

It is important to recall the basic reasons for the creation of a jurisdictional organization in The Methodist Church quite apart from any consideration of the Central Jurisdiction. Were the Central Jurisdiction eliminated these factors would still exist. The church should have enough skill—and courage—to deal with the Central Jurisdiction apart from the larger question of jurisdictional structure.

I believe in the jurisdictional plan for Methodism because it seems to me that (1) the jurisdictional system simplifies the promotion and administration of the program of the church, (2) it provides needed safeguards against a highly centralized church government, (3) it gives greater possibilities for local initiative and expression, (4) it takes account of the rich diversities of our various regions, and (5) it provides laboratories for trying out new practices before they are adopted nationally.

Effective Administration

1. *The jurisdictional system provides the church an effective channel for administration and promotion.* It is, of course, somewhat early in the life of The Methodist Church to assess the jurisdiction as a promotional and administrative agency. If it is well organized and in some measure staffed it may help considerably in jurisdictional enterprises.

Already we have evidence that the jurisdictional pattern is being successfully used for setting up leadership education schools and conferences, youth workshops, conferences on public relations, recreation workshops, and meetings of the Women's Society of Christian Service.

At the present time jurisdictional enterprises seem more successful where there is a jurisdictional consciousness, and a promotional or administrative office in operation. There are unquestionably numerous projects too big for a single annual conference, and yet not national in scope.

Some of our general boards are maintaining offices and staff on a regional (though not strictly jurisdictional) basis. The National Council of Churches, while making much noise in setting up a national headquarters, actually has several regional centers, each with an office and staff.

The late Bishop John M. Moore, who studied this matter of jurisdictional organization perhaps more closely than anyone else, put it this way in *Methodism in Belief and Action* (Abi Press, $2.00):

"The Methodist Church with its over eight million members ir United States has a large membe in each of the forty-eight states. territory is too expansive and membership too large and too v for the best administration an highest cultivation to be directe tirely by a lawmaking quadrennial eral Conference and its boards, or developed by the localized Annual ference. . . . The Jurisdictional Cc ence offers today the greatest possi for a new and vigorous advance work of Methodism in this country its varied, enlarged, and incre population."

Prevents Centralization

2. *The jurisdictional system pro needed safeguards against a highly tralized church government.* The government grows, not out of co tration of duties by a few, but o the widest possible acceptance o sponsibility. This is the genius o mocracy.

There are serious questions on hand about the growing concentr of power in our federal governi Our jurisdictional structure gives basis on which to spread represent across the nation. It makes it impos to ignore the feelings and points of of every part of the church in the c cils of the bishops and of the ge boards and agencies.

With a membership of nine m Methodists it would be highly u tunate for a relatively few peop have too great a voice in the pla and executing of the work of church. The last General Confer perhaps unwisely, cut down the si the general boards and agencies. good for those who help plan for o to be closely accountable to thos whom they plan.

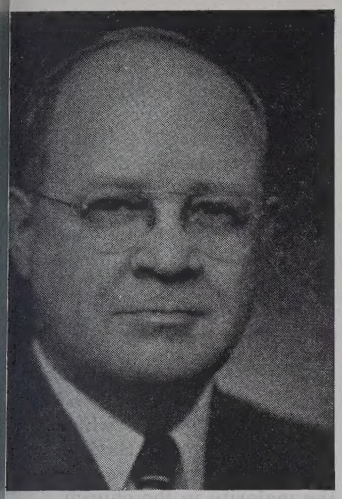
Local Initiative

3. *The jurisdictional system give greatest possible chance for local i tive and expression.* The functioni any national organization is most n satisfactory when members at the level are informed about, intereste and committed to its work.

The jurisdictional boards are links between the General Confe and the annual conferences. They vide a channel through which ge plans may be adapted for regional

They come to grips with reg problems that are distinctive to an and put to work the resident forc solve these problems. As Bishop M insisted in his book mentioned a "The Jurisdictional Conference b

Walter N. Vernon is editor of The Church School *and administrative associate in the Editorial Division, Methodist Board of Education, Nashville, Tenn.*



people a sense of responsibility
ir own territory and its needs
oblems."

the Episcopal Address of the
l Jurisdiction in 1944, while rais-
uestion about the permanency of
separation, acknowledged signifi-
alues in the system: "We have
ered that the placing of respon-
es upon us under a system of ad-
ration which would make mani-
r strength or weakness has con-
d to the development of that
pendence and self-respect which
tually marked an epoch in our
the church. Never before in our
has the general morale of our
been better." Even though this
nt has special reference to the
l Jurisdiction it also has signifi-
for the jurisdictional plan in gen-

s for Diversities

e jurisdictional system takes into
t the rich diversities of the
s of the nation. Willard L. Sperry,
ligion in America (Cambridge
rsity Press, $3.50), has described
ality and the validity of an intel-
sectionalism:

de of state and pride in one's own
are still familiar and powerful
in American life. . . . Such pa-
lism is not to be wholly deplored.
dmund Burke defended the pro-
loyalties of the Anglo-Saxon:
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ne little platoon we belong to in
, is the first principle (the germ
vere) of publick affections. It is
st link in the series by which we
d towards a love to our country
mankind.' "

une magazine points out that
is not just *one* American way of
eb., 1951, p. 66). ". . . there are

the great regional differentiations, where nature herself has conspired with American institutions to create ways of life as different from each other as those of two nations might be. It is true that these American 'sub-nations' are bound together by many common ties, including the important tie of language; yet their temperamental characteristics, their customs, their values and views, their personal objectives differ so greatly that a man who is happy and effective in one might be miserable and frustrated in another."

It should be recalled that each of the three uniting Methodisms at the time of union brought to the new church certain distinct contributions that have made The Methodist Church truly a *new* church. And each branch was essentially a regional church. Shall we now espouse a deadly uniformity in our church life? If so, shall it be Texas or New York style?

This simply means we cannot pour everyone into one mold. It means we must allow opportunities for varied expressions of our common faith and purpose. The jurisdictional pattern makes this possible in the life of Methodism.

Experimental Laboratories

5. *The jurisdictional system provides laboratories for trying out new practices before they are adopted nationally.* This could well be one of the most significant contributions of the jurisdictional plan.

Again the parallel with our national structure is suggestive: *Fortune* (Feb., 1951, p. 151) points out: "As laboratories of change, the states still play a vital role in American life. . . . Universal manhood suffrage was achieved state by state before it became national policy. . . . The difficult unfinished business of the Civil War, equal economic rights for Negroes, is being solved slowly but surely state by state, this method being the best guarantee that when a national FEPC law is passed, it will be a real and enforceable reform, not a paper one. And within the states, every utopian scheme ever blueprinted by European or American dreamers has been tested somewhere on American soil . . . without committing the nation."

There is a genuine need for some jurisdiction to "try out" some of the panaceas proposed for Methodism. Should we have diocesan bishops? Or limited tenure for bishops? These changes—with proper authorization—might well be tried out by a jurisdiction before committing the whole church to them.

Can Chinese, Negro, Mexican, Japanese, Indian, Puerto Rican, Arcadian, and native white Methodists be amalgamated into local churches to the best interests of all? Can a Negro conference and a white conference truly merge into one unit, with no restrictions on the placement of ministers?

Will a Negro congregation in Detroit accept a white pastor and vice versa? Can not some jurisdiction learn the answers to these questions?

Or again, could not one jurisdiction try ordaining and using women as traveling preachers to see if all the problems some fear would actually arise? Some jurisdictions could experiment with possible ways to deal with these matters—which the church as a whole will undoubtedly be slow to tackle.

The jurisdictional plan of organization was wrought out through years of negotiation by the best leadership the merging churches could provide. It was no temporary expedient suddenly devised.

A Fair Trial

There are still some kinks in certain phases of its operations. But we cannot be true to our commitments in union without giving a fair trial to this part of it, changing it only when valid experience gives us clear and unmistakable evidence that we can improve it.

Bishop Moore challenged the church when he wrote in *The Christian Advocate* (Mar. 2, 1944, p. 6): "The Jurisdictional Conference has not been handed down ready-made. . . . It will take brains, ingenuity, energy, adventure, and courage to develop it and fit it to its respective region. But it offers vibrant hope for a new, a greater, a finer, and a more buoyant and conquering Methodism, and expanding horizons for creative spirits."

Truth About Alcohol

It may be said, indeed, that a person who gets his information on alcohol from the ordinary popular usage is liable to get an erroneous idea as to what has happened to him. The most subtle thing about alcohol is the way it fools people about its effects.

Basic Information on Alcohol
Albion R. King

The Central Jurisdiction Is Not Necessary

The Central Jurisdiction is segregation, and poses a problem of racism and sectionalism that must be overcome before Methodists can be truly united.

By EARL H. CRAMPTON

METHODIST unification brought together nearly nine million American Protestants. Its good has been felt in larger measure than any other Protestant force in the world; its example of unity during the years has encouraged other unions of Protestant churches. No thinking churchman would want to return to a divided Methodism.

With all of unification's good points, however, the Methodists have another great step to take before they can consider themselves truly united: they must overcome their sectionalism. Not only is the present system of dividing Methodism into one racial and five geographical jurisdictions a mechanical burden, but it continues to generate more and more provincial thinking.

Sanctions Racism

As we absorb this jurisdictional plan or organization we become more and more enslaved to it. It is ironical that while the Supreme Court of the United States, from time to time, renders great decisions which make for real Americanism and democracy, The Methodist Church is holding on to a system that gives ecclesiastical sanction to racism and segregation.

Churches, like individuals, are sometimes tempted to self-glorification. It is no uncommon thing to hear our church leaders and members talk about "The great Methodist church."

We point with pride to our world-wide program, our giving to suffering peoples of the world, our missionary outreach, and our evangelistic approach and passion. But can Methodism, in the light of the facts, take pride in its ecclesiastical system as it pertains to some 350,000 American Negroes?

An excellent study of Negroes in The Methodist Church is Dwight W. Culver's *Negro Segregation in The Methodist Church* (Yale University Press, $3.00). The writer is indebted to Culver for much of the information in this article, and his book is the source of quoted material except as otherwise indicated.

"Though the churches have passed many resolutions on 'equal rights' for Negroes, it is only in recent years that they have begun to face the problem of segregation."

Segregation Denounced

The first notable sign of a change in outlook came at the Oxford Conference in 1937. This world-wide gathering, representing virtually all the non-Roman Catholic Christian bodies, resolved ". . . there can be no place for barriers because of race or color . . . no place for exclusion, or segregation because of race or color."

"Other denominational and interdenominational bodies have since begun to examine their own policies and practices." The Federal Council of Churches (now a part of the National Council of Churches), meeting at Columbus, Ohio, in March, 1946, adopted a forthright statement on segregation which committed the co-operating denominations to ". . . work for a non-segregated church and a non-segregated society" and urged them to study and correct their own practices.

This resolution has been endorsed by the national gatherings of most of the country's leading Protestant bodies.

The only serious objection to it was voiced by a Methodist bishop, who protested that The Methodist Church segregation is not in any sense a forced arrangement but a co-operative undertaking on which Negro and white have agreed, and that therefore odists could not be expected to out the Federal Council's recomm tions. We hardly need to add th all Methodists agree with the bis

In the message of the Colle Bishops read by Bishop Alexan Shaw at the Central Jurisdictiona ference of 1944, the following stat was made relative to the Central diction:

"We entered the work of th quadrennium in 1940 under a ne rangement in the new Church had in it many forebodings and uncertainty. It was an administ arrangement against which a ma of us had voted. Having been Methodists, we accepted the manc the majority in the church. . . . W not at all in harmony with any Me ists or others who think such a necessary in a truly Christian br hood." [1]

It is significant that the 1944 G Conference did not use the word regation," though "discrimination "injustice" were used. While the ment on "Conditions of Peace" de that ". . . all men are children o . . ." and that "No group is inhe superior or inferior to any other it included a passage which can be a segregationist argument:

"God made the earth a place finite variety by the creation o several races. Christianity does n stroy this variety of races, but i that each be allowed to make its di tive contribution." (*Doctrines Discipline of The Methodist Ch 1944;* ¶ 2015, pp. 566, 569.) This fine a statement as you want for ing around the bush."

Erasing the Color Line

This same 1944 General Confe however, declared that "We look ultimate elimination of racial disc nation within The Methodist Chu and called for the appointment commission ". . . to consider afres relations of all races included i membership of The Methodist Ch . . ." (*Discipline*, 1944; ¶ 2015, p.

A Negro member of The Met Church has three possible relatio to the denomination as a whole. H be a member of a predominately church in a white annual conferen of a Negro church in a Negro a conference and Negro jurisdiction, a Negro church in a white annual ference.

There are no provisions in the *pline* requiring him to choose a church in a Negro conference.

Earl H. Crampton is pastor of Haven Methodist Church in Philadelphia, Pa.

[1] From the *Journal of the Central Jurisd Conference of The Methodist Church*, 1944.

ver, in practice, more than 300,-
roes (about 95 per cent of those
lenomination, more than half of
gro Protestants in all white de-
tions) belong to the Central
ction.

950 there were thirteen Negro
es in white Methodist confer-
n the West Coast: "ten in Cali-
in the following cities—Los
s, five; San Francisco, two; San
one; Oakland, one; Pasadena,
nd one each in Las Vegas,
; Portland, Oregon; and
x, Arizona."

Negro Methodists

outside the Central Jurisdiction
re Negro churches in New Eng-
There are three Negro Methodist
es in this region, "although only
Fourth Methodist Church in Bos-
d St. Andrews, Worcester, Mas-
etts) are independent. The third
Division of Negro Work at the
h of All Nations (Morgan Mem-
in Boston."

hough there are in New York
three churches of the Central
iction, seven Negro churches are
New York Conference of the
eastern Jurisdiction. The latter
churches have more than one-
of the Methodist members in the
York district, and almost one-fifth
membership of the 200 churches
New York Conference."

h a Negro church in Buffalo and
Minneapolis in a white confer-
we have a total of twenty-four
g this relationship. Over fourteen
nd Negroes are listed as "full
members" of these churches in
conferences.

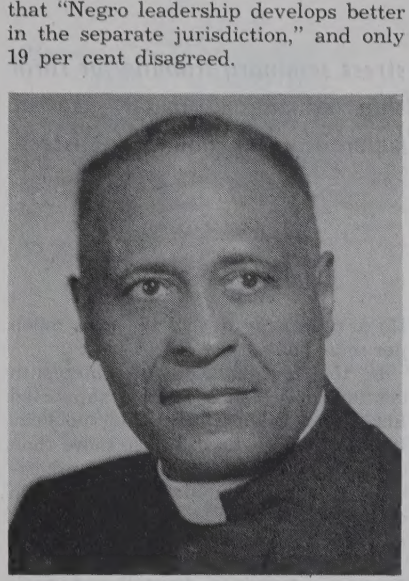
ve add to this the number of
es who are members of pre-
ately white churches we will
according to Culver, "a total of
Negro members of The Methodist
h who are not a part of the Cen-
urisdiction."

at for North

hodist union marked an advance
e relations for the South and a
t for the North. Southern Method-
ntered a denomination which in-
l Negroes. Northern Methodists
tted the separate Negro annual
rences to draw farther away from
of the whites by the creation of
al jurisdiction for Negroes, over-
g part, if not all, of each of the
jurisdictions.

Central Jurisdiction is *segrega-*
whatever its justification may be,
he South insisted upon it as a
ion of union.

The chief argument advanced in support of the Central Jurisdiction is that it aids in the development of Negro leadership. Culver's study of more than five hundred white and Negro district superintendents and ministers found that 60 per cent of the whites agreed that "Negro leadership develops better in the separate jurisdiction," and only 19 per cent disagreed.



CRAMPTON

On the other hand, 55 per cent of the Negro ministers, "who might conceivably have a 'vested interest' in the jurisdictional plan," do not feel that Negro leadership develops better under it.

To some of us this is a way of arguing for segregation by indirection, putting opportunity in false conflict with integration. It would seem to be a very clever way of rationalizing segregation and saying that opportunity for self-direction can come only through separation.

Another argument advanced for the separate jurisdiction is that it gives Negroes an opportunity to show what they can do. It is not hard to see that this implies that some fuller degree of fellowship will be accorded when the Negro's ability seems to warrant it. We know this argument is very acceptable to those who feel that the Central Jurisdiction should continue.

The Negro's Ability

I would like to point to three examples of the Negro's eagerness to demonstrate what he can do. In 1944 The Methodist Church promoted a campaign to raise twenty-five million dollars for special relief projects and other non-recurring items of expense. Quotas were assigned by jurisdictions, conferences, and districts. "Negro Methodists seized upon this opportunity to demonstrate their stature in comparison with their white brethren in the other jurisdictions."

"The first bishop to report that his area had paid its Crusade quota and subscription in full was [the late] Bishop Robert N. Brooks of the New Orleans Area of the Central Jurisdiction."

In The Methodist Church we have a Judicial Council, the supreme court of the church. One of the nine distinguished gentlemen to grace this council is a Negro, J. Ernest Wilkins.

If we go out of the Methodist family and look at the ability of the Negro, we have but to mention Ralph J. Bunche (Nobel Peace Prize winner, 1950), Thurgood Marshall, Benjamin O. Davis, Charles R. Drew (whose work made him an authority on plasma, serum, and preservation of blood and blood substitutes). There are many others who have demonstrated the Negro's ability when given a chance.

The record of leadership in church, state, science, and finance gives ample evidence of the Negro's ability to meet the challenge that faces mankind everywhere in every area of life.

Is There a Way Out?

The most difficult questions The Methodist Church will have to face at the next General Conference and in the next few quadrenniums are those related to the Central Jurisdiction. If they are not met honestly, the Negro in The Methodist Church and the whole colored world, at home and abroad, will be disappointed.

On the other hand if the proposals for the elimination of jurisdictionalism are too sweeping, any changes will be opposed by the South. A program of "permissive" legislation would seem to offer "more hope of success than a belligerent attack on the entire jurisdictional arrangement."

There seems to be "a new recognition of the right of local units to operate interracially when they are ready to do so." The South may need more time than the North to settle the problems we face, but that is no reason why those in the North should not be given permission to solve local issues according to local needs and opportunities.

Culver points out that if northern interference with southern segregation patterns is resented, the segregationist can be told that his insistance on imposing his pattern nationally seems equally unreasonable.

The plan and pattern for a Christian nonracial church is woven into the warp and woof of the New Testament. The problems that lie ahead are great but so are the opportunities to make the church really Christian.

A Rural Church Program For the Next Fifty Years

Future effort should stress seminary training for rural pastorates, stewardship education, wider use of lay speakers, and supervision of young ministers.

By ALEXANDER NUNN

A HUNDRED years ago that philosopher, naturalist, and needler of his neighbors' consciences, Henry David Thoreau, made this entry in his diary:

"They who are ready to go are already invited."

The rural people of this country have never been more earnest in inviting the churches of America to help them grow in the knowledge and fellowship of Jesus and his teachings. Churches that are ready to go have not only been invited; they are already making records for all of us who will to read.

I should like to offer as a basis for future rural church planning a half dozen assumptions, the facts of which can be verified from any number of sources.

Basic Assumptions

First of all, the number of farms and of farm families will continue to decrease and possibly faster in the South than in some other sections. American farm population reached a peak around 1910, at somewhat above thirty-two million. It showed no marked change until about 1940. Since then, farm population has dropped rapidly.

In April, 1954, we had on farms an estimated 21,890,000 or between 13 and 14 per cent of our total population. Only the phenomenal increase in farm productivity has made this exodus from the farm possible. Per man-hour worked, the farmer is today producing about three times as much as he did in 1910. He is producing nearly twice as much per man-hour as he did in 1940.

In the first half of the nineteenth century every farm worker supported himself and about three other persons. In other words, he did little more than care for his own family. It was impossible for cities and urban industry to develop very far. There was no surplus of food to support them.

By 1940, every farm worker was feeding and clothing himself and about ten others. Today, every farm worker is feeding himself and about seventeen others. But even so, the Southeast will continue to be the most rural part of America.

Population Increase

My second assumption is that the total United States and world population will continue to increase by phenomenal strides. Population experts are now beginning to say that we may reach 190,000,000 people by 1965. Hardly more than three or four years ago we were speculating that we might reach that figure by 1975.

As of today, we are increasing at the rate of 2,500,000 annually, which is more people than the entire state of Mississippi by about 300,000. In the lifetime of many of us, in the year 1900, this country had but 75,000,000 people. Whether this present trend will continue nobody can say.

Estimates of world population have placed the total figure at 919,000,000 in 1800; 1,571,000,000 in 1900; somewhere between 3.3 and 4 billion by 1980. While we in America are eating 20 per cent better, some countries in the world are not eating as well as they did before World War II. Most of the people of the world go to bed every night hungry.

In this almost certain pyramiding of food needs, the South offers more opportunities for increased production of food and fiber than all the rest of the country combined.

Alexander Nunn is executive editor of The Progressive Farmer *and an active Methodist layman of Loachapoka, Ala. This article is condensed from an address delivered at the Third Quadrennial Convocation, Southeastern Jurisdiction, in Charlotte, N. C., Feb. 3, 1955, and used by permission of the writer.*

The third assumption I would vance is that the industrial grow the South will continue and tha growth of the South and West rela will outstrip other areas. The sign thing about expansion in the So that so much of it is coming in t small cities, and even the open co

Even when a new industry pick of our larger cities, it is likely to the periphery, drawing its working from many miles around and not the heart of the city itself. That r suburban or small town dwelle part-time farmers or maybe farmers with one or more memb the family driving to and from wo town each day.

It means a new type of town or v or open country church. A recent of the nation's ten largest cities sh that the metropolitan area was gr twice as fast as the central city

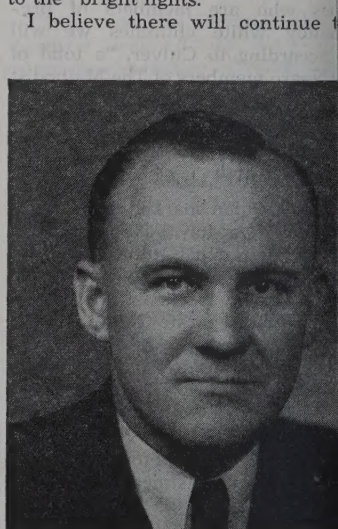
Growing Synthesis

We are bound to assume, I think all of the nation will become more in eating habits, in customs, in and in thinking.

Better schools, mass means of munication, increasing travel, an creasing mobility through better ways are making us so. And whil trend may make us all a more sop cated people, I do not think it n sarily follows that we will be urbanized.

Urban and suburban families have more gardened and landsc homes, with flowers, fruits, garden, haps small animals or poultry a home workshop. The rural or family that does not already have will have the conveniences tha years gone by were thought to b to the "bright lights."

I believe there will continue



rural needs just as there will
nct cultural needs in other voca-
and in varying regions of the
y.

Stability

ur own publication planning we
ing on the belief that the farm
will be increasingly well edu-
better housed, and stronger fi-
lly. On the whole, the movement
from farms today is among our
ss classes. Particularly are Ne-
leaving the farm and the South.
lieve that all American agricul-
becoming more stable, and of a
permanent type.

e in the South we are still in the
of a revolution such as we have
ad since 1865, a revolution that
d in the thirties and has only been
d down temporarily in the last two
The pioneer, homesteading stage
nerican agriculture ended about
bringing to a close that period in
ican agriculture when a man who
broke could pull up stakes and
West.

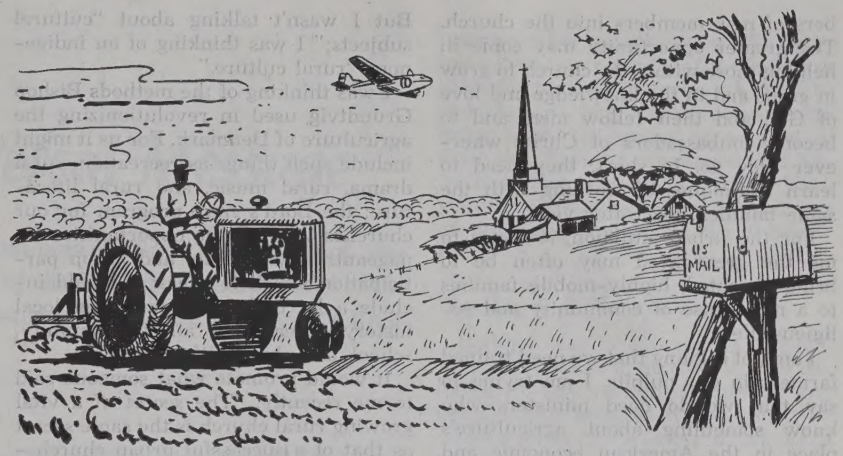
ny thousands have gone broke
then, but today we are finding a
nd different agriculture which will
reak so easily as did the old cotton
lantation system. We are learning
we must make the most of what
ave; we are learning that every
must be put to use and that every
does have a use if we but find it.
now that we must save and build
oils we have left.

here are fewer farmers, they will
etter farmers even than we have
and they are likely to stay in
community and likely on the farm
e they settle down.

Avoid War

final assumption I am risking is
the nations of the world somehow
going to avoid the catastrophe of
omic World War III. I am putting
aith in a God that does still rule
universe and somehow I believe
going to guide men toward a new
of world peace. *Behold, the Lord's*
is not shortened, that it cannot
or his ear dull, that it cannot hear.
I believed that an atomic war were
nent or likely to face us in the
twenty-five years, I think I should
e an impassioned plea to The Meth-
Church to put all its future effort
the rural field.

any civilization survived an atomic
it would come from the country,
the farthest reaches of the country,
pen plains, the coast country, the
ntains, and the nearly abandoned
elands where families are today
y eking out a living. There would



be no cities and heavily populated areas left.

As something of a corollary to this belief and partly as explaining it, I expect to see America continue to grow in world-mindedness. We hardly have an alternative. We have been virtually forced to accept world leadership and a world viewpoint whether we desired it or not. That of itself will in my opinion bring added prosperity not only to all American farmers but especially to our southern farmers.

"What then is a vital, soul-saving and spirit-lifting rural church program for the next fifty years?" In answer, I find myself echoing the words of Paul, in his letter to the Romans:

I myself am satisfied about you, my brethren, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another. But on some points I have written to you very boldly by way of reminder. . . .

Christ-filled Church

There is no one thing that will mean as much to the future of the rural church as a denomination-wide church that truly believes God is over all, that Jesus saves, that he lives among men today, that he does remake men's lives, that we can do all things through Christ who strengthens us, and that every last one of us individually has a responsibility for helping to bring to pass the kingdom of God among men.

A Christ-filled church would find time and techniques to meet rural needs, needs of industrial areas, and of the great inner city, as well as of the great spreading suburban areas of this era.

From the standpoint of our ministry to rural people I would expect to see a rebirth begin with our church colleges and seminaries. I know that all our college leaders would say, undoubtedly with some emphasis, "We are training Christian leaders for tomorrow!"

The literal truth is that on the whole we are training Christian leaders for the larger towns and cities. The very atmosphere and the curriculum are calculated to make city and urban-minded ministers.

Train Men for Rural Churches

We are not training for either rural or industrial pastorates. In our own denomination, we are not yet willing, with some rather remarkable exceptions, to allow a young minister to dedicate himself to work in the rural field. We do not yet quite believe that many small, subtle differences in people matter and yet by changing one letter we would have the ridiculous sight of a pack of "hogs" chasing a red fox.

We continue to need to learn the point of a story I picked up recently. A bright, ambitious, very learned young agricultural worker just out of college had been sent to his new position in midwinter. His first trip out over the country led him back into an isolated mountain cove where the families were killing hogs.

Stopping at one farm, he noticed as he walked up onto the front porch that one animal had been scraped and was swinging from the scaffold. After he had exchanged greetings with the man of the house and explained who he was, he remarked to make conversation, "I suppose you anticipate consuming the edible portions of that carcass on your own premises."

"Well, I don't know about that," the farmer answered, "we killed it to eat."

This matter of early training of our future ministers goes beyond an understanding of the people whom we serve. It calls for some confidence in their future and a zeal to help them improve their lot.

Somebody, somewhere, ought to be helping these young ministers to realize that rural pastorates may never be a program of bringing tremendous num-

bers of new members into the church. The greater opportunity may come in helping those within the church to grow in grace and in the knowledge and love of God and their fellow men, and to become ambassadors of Christ wherever they go. In short, they need to learn techniques of working with the same families year after year.

For the urban situation, it seems to me the great need may often be to bring uprooted, highly-mobile families to a new sense of community and religious life.

I am not arguing that we need trained farmers in our pulpits. I am trying to say that we do need ministers who know something about agriculture's place in the American economic and social order. We do need ministers who have enough knowledge and enough zeal to want to understand the New Testament and to follow Jesus' teachings. Jesus reached people by understanding their everyday problems and making himself a part of everyday life.

Spiritual Pioneering

We need to approach a rural church program for the next fifty years in the knowledge that whereas American agriculture in the past was built on physical pioneering, it must in the future be built on spiritual pioneering. For the first 280 years of American settlement and expansion we could always believe that there were new opportunities, new treasures to be had simply by moving on, new land for the homesteading.

The spirit of inexhaustible opportunity in our pioneer history put a dynamic quality, a youthful spirit, an optimistic way of thinking into our national life that we cannot fail to recognize. The rough, hard, often crude and bitter frontier life also did other things for us.

The pioneer of tomorrow must say to himself, "Life can be made better where I am; this farm can be made better; my neighbors and I have within us the abilities and the potential to build a better community and school and church life. My soils must be saved from here on, built back, and made richer."

This pioneering of spirit has another facet. Something over two years ago I threw what proved to be almost a bomb-shell into our own editorial board when I proposed to them that the time had come for us to take as an important part of our over-all program the definite fostering of a truly rural culture in the South. I did not have to wait for a reaction.

"Why," they said, "we're already doing that. We're giving more space now to cultural subjects than any other magazine. That's our trouble. We've got more culture now than we need." But I wasn't talking about "cultural subjects;" I was thinking of an indigenous "rural culture."

I was thinking of the methods Bishop Grundtvig used in revolutionizing the agriculture of Denmark. For us it might include such things as recreation, rural drama, rural music, and rural literature; the Lord's Acre program for our churches with all the opportunities for pageantry, symbolism, and group participation which it offers; it would include a lot of history, including local history; it leads into all of community, school, and church life.

It would promote what someone said to me recently, "The secret of a vital growing rural church is the same secret as that of a successful urban church—fellowship." It builds people with stronger moral fiber, deeper spiritual living, lifts economic levels, builds righteous pride in family, neighbors, and community.

Well, we haven't yet set down in so many words or so many plans a long-time goal for a southern "rural culture," but we're making progress. And we claim no copyright on the idea.

Stewardship Program

To me the counterpart of more realistic ministerial training is a continuing and long-time program of rural stewardship. I have said over and over in recent years that I did not believe our basic rural church problem today was lack of income; and that no group in our population could be reached more directly and more effectively with a stewardship program than our farm people.

The good farmer today knows there is no chance for success if he is not a good steward of his time, his land, his cattle, his timber—all his resources. He also knows more simply and more directly than those of any other vocation, how all things come from God. He sees it every day in the weather, the miracle of birth and growth and death, the changing seasons, in sunup and sundown.

How can he fail to see the whole principle of stewardship? I do not believe it is a long step from there to Christian stewardship.

One natural teammate, maybe sometimes an outgrowth, of stewardship is lay speaking. If at any time in the foreseeable future we are to give adequate leadership to all our rural churches it will in my opinion have to come through lay speaking. When our jurisdiction must look to supply pastors to fill a third of its charges—with charges and opportunities for charges growing faster than we are training ministers—we have got to do something.

Our Methodist brethren in Great Britain have held their church to with lay preachers. Here in Ar and the South, with a far greate centage of pastors to churches, it to be possible to make use of lay s ing to give the church new powe

Our church simply must fully a itself to the full potential of t lay movement within it. This la tential awaits only a challeng "Come, let us do things for God."

Any church program worth name ought to be one that really lenges rural people. An apolo consoling, "We know you're doin best you can," is not going to g anywhere. If you will allow me of poetic license, there is still a C over every hill.

Group Ministry Needed

Along with lay speaking must new techniques to supervise y ministers or older men just ent the ministry. I would not think of ing a young college graduate and s ing him out alone on an importan signment, nor would hardly any businessman. Few educators w think of putting young, inexperie men and women into an unsuper field; a young farmer brought u farming is likely to have daily or w ly counsel with his father, his land or neighbors on adjoining farms.

Yet as Methodists we are ser our inexperienced preachers out much more important assignments, virtually on their own. Our congr tional churches, especially our Ba friends, partly compensate for this by the very nature of their syst within-the-church administration.

One key answer to this proble I believe, the group ministry—and that term knowing that we have yet agreed among ourselves as to it is. I am thinking of church se whereby a consecrated, experie minister in a county seat or other la town would be definitely and dir responsible for supervising two to eral ministers on smaller cha around him. And I do not mean a month or once a quarter supervi

I am thinking of pastorates where experienced man with one or more experienced will jointly serve a nu of churches, maybe even to the div of types of work each will do.

Altogether, as I see it, this b problem is primarily one of o mindedness, of willingness to con new techniques and new method meet very real needs. There is no in arguing that this or that will work. One of our editors used to "There's nothing so impossible as we think is impossible."

remiah's Universal Message

In this brief commentary are the fruits of one minister's study of the Book of Jeremiah, and of the pertinency of the prophet's message for our time.

PAUL K. McAFEE

STUDY of Jeremiah as a man, the book as literature, and of the et's universal message can be one most rewarding studies a minister tempt.

miah came into the "prophet- about 626 B.C. At this time a horde thern people, the Scythians, was ening to come down upon Judah ie rest of the coastal civilization. receded, however, and it was not after the fall of Nineveh that was invaded.

ally the Babylonians, under the ship of Nebuchadrezzar, moved t Jerusalem. In 597 B.C. King ichin saved Jerusalem from de- ion by surrendering to the Baby- s, and was deported with his mother, to be succeeded by iah, brother of Jehoiakim.

ed by Egypt and other smaller ries about him, Zedekiah event- joined forces in an insurrection st the Babylonians. In 588 B.C. chadrezzar appeared and sur- led Jerusalem and in 586 B.C. it The walls were broken down, the e and houses were burned, and t the very lowest of the peoples carried away to Babylonia.

rough all this Jeremiah lived and t the will of God for the people. near the year of 650 B.C., beginning ophetic work about 626 B.C., Jere- was for the greater part of forty a prophet "to the nations."

ere Isaiah had been able to tell the e that Jerusalem would not be car- away, or destroyed, Jeremiah had ch message. He could only tell that there would be desolation and tation (4:23-26) and that the e and the Holy City were not nes for God.

emiah, due to the content of his

l K. McAfee is an Army chaplain g with the 351st Regimental Com- eam, Camp Rucker, Ala.

message, was alone except for God. His stand was that which only a few ministers of God have had the courage to take throughout all time. His fellow countrymen opposed him because of the terrible indictments he spoke against them and their habits.

He felt his call was to lead them to God and he gave his heart into attempts to lead them back from the worship of strange gods. But his endeavors were futile:

". . . they have forsaken me,
the fountain of living waters,
and hewed out cisterns for themselves,
broken cisterns,
that can hold no water." (2:13)

Jeremiah was the first of the prophets who was so bold as to say that the God of the Hebrew might be a God for all mankind.

"O Lord, my strength and my stronghold,
my refuge in the day of trouble,
to thee shall the nations come
from the ends of the earth. . . ." (16:19)

He believed that the Scythian and Chaldean armies were the instruments of Yahweh which would bring punishment upon Judah and upon Jerusalem because of her unfaithfulness. "To Jeremiah it was . . . plain that the Chaldeans were the northern enemies whom Yahweh had so long declared he would bring upon his people on account of their sins. Soon he announced that Nebuchadrezzar was the servant of Yahweh who would carry out His purpose of punishing Judah for its disobedience." [1]

Worship God, Not the Church

Religion was to Jeremiah a spiritual thing. It was not to be confined, he believed, to any certain country or any temple. And because of this belief, he wrote a letter to the exiles in Babylonia telling them to remain where they were, to give up hope of immediate return to Palestine, and to marry and worship the Lord with their whole hearts. (29:1-23)

Also, it is shown that he did not follow the worshiping of the temple as a religious thing within itself (7:4), but that man must worship God and not the buildings and idols made by man.

How pointedly this speaks to some of us today who tend to raise the edifice of stone and wood that we call "our church," pouring time and talent into it, and giving it a place of eminence to the point where, if we are not careful, we are worshiping the place rather than the Spirit of God.

In the very opening sentences or verses of the Book of Jeremiah, we find that the prophet heard the voice of God saying:

"Before I formed you in the womb I knew you,
and before you were born I consecrated you;
I appointed you a prophet to the nations." (1:5)

So early in his life Jeremiah knew that his message was not of a God of one people, but of a God who was for *all* peoples.

Jeremiah did not cease to try to make his king and his people understand that Nebuchadrezzar was the servant of God, and that God was going to use the enemies of Judah to humble them.

In 593 B.C. ambassadors came from such places as Edom, Moab, Ammon, Tyre, and Sidon to try to persuade Zedekiah to unite with them against Babylon. At this particular time Jeremiah "appeared with bonds and bars upon his neck and told them in unmistakable sentences that any nation that would not put its neck under the yoke of the King of Babylon would be destroyed by Yahweh" (Bewer).

Thus we see that even though Jeremiah loved his people and his country

[1] Julius A. Bewer, *The Literature of the Old Testament* (Columbia University Press, $3.75) p. 155.

deeply and sincerely, his interests were not confined alone to Israel. Without a doubt they traveled beyond the boundaries of the small country. He spoke to the nations of his day as a prophet to the nations, as a spokesman for Yahweh, and he made it plain that the individual was important in the eyes of Yahweh.

The central part of his teaching concerned the "New Covenant." Jeremiah called upon the people of his country to "repent," to find for themselves a conversion of their ways, a conversion of the "inward-self:"

"Circumcise yourselves to the Lord, remove the foreskin of your hearts. . . ." (4:4)

And here in his teaching of the New Covenant the universality of his message is plainly evident. It reaches past the people and the nations he was concerned with in his era. It reaches into the hearts and lives of the people of the world of today, into the hearts and workings of the nations of the present.

The New Covenant held several important notes which, pertinent to the people of his time, are equally important to the twentieth century man. An emphasis was made upon things not of the material nature, but of the heart, the knowledge of right, and the will to do the right:

". . . I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people." (31:33)

All Shall Know God

Man should have a fellowship with God. Jeremiah knew God and was aware of God's power in his own life; therefore he wished all men to have this same experience.

"And no longer shall each man teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me. . . ." (31:34)

They shall know God—all men. Not only the Israelites, but all men, regardless of their nationality; the common man of the field and the street shall know Him as well as the preachers and teachers of the temples.

There will be pardon for men, if they accept Yahweh. There will be no need for blood sacrifices any longer. Man will be forgiven of his waywardness:

". . . for I will forgive their iniquity, and I will remember their sin no more." (31:34)

Thus we see that the message of Jeremiah is a universal message; reaching to the nations of his time, it also bridges the centuries to offer the only hope and inspiration that man has today in a world vastly more unsteady than any world Jeremiah ever knew.

Monday Morning

by emory stevens bucke

Improving Preaching

THIS IS TO DO battle for a worthy cause. A lot of people, finding out that I was circulating among the theological schools, said to me, "Tell them that they ought to do something about all the poor preaching."

Now, of course, you don't just walk up to the dean, or the professor of homiletics and say to him, "Say, old friend, the people told me to tell you that you ought to do something about the poor preaching."

I have chosen a more careful way of doing it—get my cue from the counseling boys—I say, as they lie there on their couches, "Will you tell me quietly what you are doing about preaching?"

BUCKE

Some of the answers I get seem to come from the subconscious, and some of them render me unconscious, and some of them tell me more than I really care to know. But this I can report: there is an honest concern for improving the preaching habits of the forthcoming generation of preachers.

I admit a prejudice in the matter: I think preaching is the most important thing a minister does to and for and with his people. If he can't inspire me for twenty minutes a week, I'm just so utterly intolerant and hopeless that I think that he has failed me.

My hopes are up, therefore, when I see what the theological schools are up to in this business of preaching.

First, there is a new crop of teachers of homiletics. Gone are the old days when a "successful" preacher who had preached the Main Street Church empty was rewarded by being made professor of homiletics. For this, let us give thanks.

Even if old Dr. J. knew how to "pack 'em in," it did not mean that he how to teach.

Second, there is a skepticism textbooks on preaching. It is to to outline techniques. One disting parson near Syracuse, New York trated this delightfully when he were students of the late Willi Stidger.

Doctor Stidger was putting gre phasis on symphonic sermons a quired us to turn in sample ou Alexander Carmichel wrote this

Subject: "Nuts"

Text: *I went down to the nut o* . . . (The Song of Solomon 6

Introduction:

a. The current interest in n

b. The biblical setting.

I. Nuts in the Old Testament.

II. Nuts in the New Testamen

III. Contemporary Nuts.

Conclusion: Nuts to You.

Bill Stidger was so pleased t gave Carmichel a book!

Third, I think that the develo of the interdisciplinary teachi preaching is going to bear good I sat in on a senior seminar in pre at Duke recently where the hom man, the speech man, and the th man were present to hear and cr a practice sermon. I missed the s —but what a discussion!

Pulpit tones, idiotic mannerism fused with piety, twisted biblic terpretation, and unsystematic th were all treated with equal surge enthusiasm. Remedial suggestion to counter every denial.

Out at Perkins the core curriculu done even more to bring about a plete interdisciplinary framewo bear on the teaching of preaching tory, theology, biblical criticism chology, church administration, e

Finally, I am optimistic abou future of preaching on the basis renewed interest in biblical theolo

Dean Walter Muelder at Bosto versity has pointed out tha churches have their real meeting in the Bible. They have no co concept of church, history, doctrin but the Bible is the one place they can get together.

This, I believe, will do someth preaching. It will mean that rathe dragging the Bible in for purpo illustration, the preacher will bu sermon on the Bible's inspiratio put the sermon in its proper pl a vehicle of communicating the to the people so that it will meet profound needs.

Let's not sell preaching short not on the way out. It is a habit encouraging. If yesterday's sermo a dud—well, let's admit it—then on the remedy!

Emory Stevens Bucke is manager of the College Department of Abingdon Press.

ist or the Phenix

T PROBLEM of existence in the atomic age has some ations for The Methodist Church, which is approach- e General Conference of 1956. That body will fail in ral responsibility if it does not somehow grapple with nd of witness this church ought to make in this age; it il, too, if it does not seek ways to exploit, in behalf of ospel, the new interest in religion which may have brought about largely by the fears of our time.

iscussion that takes a wide view of the shape of to come is an article entitled "Architecture in the ic Age" (*Architectural Record*, Dec., 1954), by John urchard, dean of the School of Humanities and Social es at Massachusetts Institute of Technology. This looks at the future prospects for civilization.

ording to Dean Burchard's understanding, the atomic volves far more than the split nucleus, super bombs, rge new sources of peacetime energy—it is an age of nd helicopters, sensitive electronic controls of many and, perhaps most important of all, a potential direct itation of the enormous energy resources of the sun. at he writes is important not primarily for what he has of the architecture of the future, although that is of consequence, but for what he has to say of the possi- s for the material well-being of mankind and civiliza- He points out, "A society which lives in sufficient fear ysical destruction by thermo-nuclear weapons and n finds in the actions of its social and political leaders assurance that this danger will be averted could ivably turn, indeed will probably turn, to higher au- y. This authority might be in a stronger political m. . . . It might be in the authority a religion. So the ic age can quite as well be distinguished by . . . a eration of temples and churches as it may by new festations of the technology in a life which otherwise on as usual."

lightening at this point is an article entitled "Have We w' Religion," by Paul Hutchinson, editor of *Christian ury* (*Life*, April 11, 1955). He discusses the underlying ficance of the external fact—verifiable by any pastor—a religious boom is on in America. The cult of reassur- Hutchinson declares, is busily encouraging our people lieve "that, despite everything that has happened in lismaying century, the world is good, life is good, the n story . . . comes out where we want it to come out." t the way is not so easy, as any thinking person must ade aware when he reads such a penetrating dis- on as that of John Ely Burchard. He suggests four ble alternative effects of the atomic age upon the and thus upon Western civilization. The first is that *tomic age can bring the destruction of civilization.* e most painful way of evolving a new civilization d be "the way of cartharsis," out of the ashes of de- tion. He refers to this as Operation Phenix (the phenix g a miraculous bird, fabled to live 500 years, to be umed in fire by its own act, and to rise in youthful ness from its own ashes).

her alternatives suggested by Burchard rest on the mption that there is time on the side of avoiding de- ction. His second is that *the atomic age can be pated in trivia.* "We use the powerful domestic re- s-from-toil to provide leisure to waste on the low- performances of the radio and television. It is not im- ible that we may do the same sort of things with the sings of the atomic age."

A third alternative is that *the atomic age can redeem the Western city—for a while.* Dean Burchard describes possibilities for a community life built on new sources of energy to meet all material human needs. "A picture of such a society existing only in America or only in the West is both indecent and unrealistic," he declares. "So in the final analysis the real meaning of the atomic age, not only for the world as a whole but for the West as a part of the whole, depends upon a much more imaginative and widespread application of the new technologies."

The fourth alternative, then, and the one which Dean Burchard advocates, is that *the atomic age can bring material changes in the world as a whole and in so doing save the Western city and the Western civilization.* The Western world, and particularly America, he points out, lives by consuming energy. "At the rate we have been consuming energy in the United States the world supplies of fossil fuels [coal and oil] could be seen to be diminishing at a rate which implied complete exhaustion in a thousand years or so." Atomic power offers only a long stay of sentence, he says; however, "Nuclear power is . . . but a small thing as compared to the potentials of the sun. More than twenty thousand times as much energy as we use comes to the earth as sunshine every day."

Burchard asserts, "If the technology of the West can be put to the service of the world and not only in its own service, then the West may save the world and in doing so save itself. If the West tries to retain the bulk of the benefits for itself, it must sooner or later be prepared for Operation Phenix."

This brief synopsis undoubtedly oversimplifies Dean Burchard's thesis. Perhaps, however, it may be adequate to show that he is concerned to give a wide-angle (cinemascopic, if you will) view of the future prospects for mankind's material salvation on earth.

Burchard himself does not seek to answer the most critical question from a Christian viewpoint, except by implication—and that is the religious question. His discussion leads us to ask further questions which the Christian citizen must seek to answer as a Christian. But it is appropriate for him to allow the theologian to take over at this point. This does not mean that we must leave it entirely to the specialist in theology—though he has a significant task—but every one of us must seek to find the Christian answer to the critical question about man's *eternal* future.

We believe that men *alone* cannot bring about the worthy alternative for civilization that Burchard suggests. They can do it only if they seek the help of God. We do not see how Americans and other peoples of the West will ever be able to share their technology with the world in full measure, unless they are motivated by the love that comes from God. Our faith tells us that if we do not find a way to turn the world toward Christ, the world may turn toward the Phenix. If the church is to make an effective witness in the atomic age, it must take a wide view of the future possibilities in this age. We would hope that The Methodist Church might determine how it will speak to man's spiritual condition in this age while the scientists are speaking to man's physical condition. If the churches fail, the cults of reassurance will calm the frenzies of the people until at some time in the future the curtain rings down on civilization.

Whether the world turns toward the Phenix is not the most crucial question for the Christian Church, but the church must avoid pessimism about this world. Meanwhile it must make stronger witness to the Gospel of eternal life. And so it seems to us, contrary to the views of others, that the theme of the Evanston Assembly of the World Council of Churches—"Christ: The Hope of the World"—is not only relevant, but it is the most relevant theme for the church in the atomic age.

Preview

Biennial Conference Reports on Pensions

The average annual pension paid retired Methodist ministers is $1,213. This is a big increase, when compared to the 1939 average of $150, but still short of an adequate sum in terms of today's cost of living.

This was the consensus of nearly one hundred ministers and laymen of eighteen states and Cuba who met April 26-27 in Memphis, Tennessee, at the invitation of the Methodist Board of Pensions.

They represented thirty-four annual conferences of the Southeastern and South Central jurisdictions. The meeting is held every two years by the Missouri Corporation of the general pensions board. Bishop Ivan Lee Holt, St. Louis, president, presided at the two-day session.

Following is the major portion of the report of the Findings Committee at the biennial conference:

Recommendations. 1. That another such program be prepared and presented at such time as the St. Louis office thinks best, and that the participating annual conferences share in the expenses if necessary.

2. That a more aggressive program of education be carried on in each annual conference to acquaint the membership of the church with what is being done through the pension system to care adequately for our retired ministers. We suggest schools of instruction led by members of our general board staff for leaders of our conferences in connection with pastors' schools, cabinet meetings, and the meetings of conference boards and lay groups.

Paragraph 1613, Discipline. We call attention to Paragraph 1613, (1) and (2), Discipline, 1952, which requires that members of the Board of Conference Claimants be elected for an eight-year term, and because of the danger of a too rapid change in persons on the Board of Conference Claimants we recommend that the General Conference make it possible for members to succeed themselves because of the technical nature of pension business and that Par. 1613, Sec. 2, be amended to include these words:

> "A member of the Conference Board of Pensions shall be eligible for election as a member of the Board to succeed himself."

Retired Ministers Day. We call attention to Paragraph 1612, Sec. 6, of the 1952 Discipline, requiring that one Sunday in each year be observed in the churches as Retired Ministers Day. We rejoice in the interest in the Retired Ministers Fund made manifest by our laymen. We suggest the sponsoring of the observance of Retired Ministers Day as a special project for our Boards of Lay Activities—general, conference, district, and local. We feel that a great service can be rendered if such sponsorship can be promoted through the laymen's magazine, *The Methodist Layman,* and other media to acquaint those called Methodists with the imperative need of our honored retired ministers. And we further recommend that we continue to encourage our people to include Conference Claimants in their wills.

Reserve Pension Plan. We feel that participation in the Reserve Pension Plan should be included in the long range planning program of all our annual conferences. In many cases this will require years of diligent effort to build up sufficient endowment or reserve funds. We, therefore, recommend it to be a good policy that all annual conferences in accumulating such funds, see that they are so arranged as to be subject to availability for Reserve Pension participation, if and when the annual conference desires.

Endowment. We recommend that all of our conferences set attainable goals and continue to raise money for permanent endowments.

We further recommend that each conference in the Missouri Corporation area employ a full-time secretary to promote and carry forward the program pertaining to each particular conference regarding Homes, Endowments, Wills, Reserve Pension Program, according to the wishes of the conference involved.

Disciplinary Rate. We congratulate the conferences which have reached the disciplinary annuity rate, and are grateful for the inspiration and encouragement they provide for others of our church to do likewise. We urge each conference which has not reached this attainment to earnestly endeavor to reach same as soon as possible.

Annuity for Approved Supplies. It has been noted that some conferences have a very satisfactory program for the care of Approved Supplies, while others have made rather poor or inadequate provisions. It is, therefore, urged that a study of the disciplinary provision for annuity based on 1 per cent of the average salary of Approved Supplies be made and steps taken by every conference to make at least this minimum provision.

A Uniform System. We sugges a careful comparative study o records and procedures of the v annual conferences be continue that the findings of said study be available to every conference We would encourage the General of Pensions to assist in this stud further facilitate accuracy and pr uniformity in the keeping of s records, it would seem wise tha secretary of the Board of Confe Claimants of each conference b pointed or elected as assistant sec of his annual conference for the s purpose of becoming the custodian service records. Such an appoin would assist in reducing issuanc publication of conflicting statemen garding service records by the of Conference Claimants and the of Pensions.

Social Security. We recommen our ministers consider seriously t portunity of taking Social Securit remind them that they should s their Social Security number befo end of 1955 to have it become eff as of January 1, 1955.

A. C. Holler, South Ca Chairman

C. C. Frasier, Florida, Secret

Church School Job Analysis Forms Rea

A new set of leaflets is now ava to help the superintendent, cha of the commission on education, a ant superintendent for memb cultivation, secretary, treasurer, l ture secretary, and librarian.

These are job analyses leaflets pared in outline form and design quick reading and lay understa There is also one for the pastor relationship to the church school.

The complete set may be or from the Service Department, G Board of Education, Box 871, Nas 2, Tennessee. Ask for *General Of Job Analysis Set* (8347-C). Pri cents a set, cash with order.

Lay Activities Stepped Up This Year

The Board of Lay Activities o Methodist Church will step up it phasis on stewardship and char new groups of Methodist Men the final year of the current qua nium, Executive Secretary Robe Mayfield announced following a meeting of the board's executive mittee in Chicago.

Mayfield said that the executive mittee had authorized employmen new assistant secretary in the b

dship department and that they to secure someone by midsum- he new staff member's major sibility will be to work with the ssions on finance in local es throughout the denomination ing to promote more effective member canvasses.

Lay Activities board will spear- plan for simultaneous every- r canvasses on the district level ill provide leadership for the ent, which is being carried out eration with the Central promo- ffice and the Council of World e and Finance. Similarly, the l Promotion Office will proceed lans for the production and dis- on of new every-member canvass als, collaborating with the World e Council and the Lay Activities

groups of Methodist Men now r more than 8,300, according to ld. A recent survey, he pointed ndicates that if the process of ring Methodist Men's groups con- at the same rate as during the ear, the goal of 10,000 chartered will be reached before the 1956 al Conference.

es for the board's annual meeting icago have been changed from -3, 1956, to Feb. 3-5, Mayfield nced. The executive committee old its next session at Lake nska, North Carolina, July 27 on e of the Southeastern Jurisdic- Laymen's Conference there July

rch School Rally Day

year's Church School Rally Day am, *Days of Life That Teach Us,* written by Mrs. Johnnie Marie s of Dallas, Texas. It is expected se of this program will increase terest in the work of the local h school in general as well as as an incentive for increasing the Day offering that will be made thodist churches during Christian ation Week, September 25-October

purpose of Rally Day, according e Discipline, is to emphasize the tance of Christian education and ceive an offering for the local h division of the conference board ucation.

h year one or more special pro- s for Rally Day are made available e Department of General Church ol Work of the General Board of ation. In addition to the program ioned above, there will be carried e church school periodicals mate- designed to promote Rally Day. der *Days of Life That Teach Us* from The Methodist Publishing House serving you. Prices, 10 cents each, 75 cents a dozen, $5.00 a hundred.

Council Offers Evanston Study Guide

The National Council of Churches has prepared a new study book, based on the findings of the Evanston Assembly of the World Council of Churches, for use in church and senior church school discussion groups.

Every Church and Evanston is an authoritative interpretation of the Assembly findings on the six sub-themes: responsible society, international affairs, race, evangelism, the layman in his vocation, and unity (as set forth in the Evanston document *Evanston Speaks*).

Related to the interpretation of each section are specific plans for carrying forward the discussion at the popular level, and relating it in all its significance to the life of the local church and the local community. Bishop Henry Knox Sherrill has contributed the foreword, and Eugene Carson Blake has written the Introduction.

This study of the Evanston findings is a special emphasis of the National Council of the Churches of Christ in America during the year 1955-56.

Every Church and Evanston and *Evanston Speaks* (needed for reference) sell for $1.00 (prepaid) for both, with very liberal quantity discounts. Orders and inquiries should be sent to National Council of Churches, Office of Publication and Distribution, 120 East 23rd Street, New York 10, New York.

Fall Action Project

From October 23 (World Order Sunday) to December 11 (the day after Human Rights Day), the theme for the Fall Action Project, "Toward Christian World Community," will be the subject of discussion and action throughout the Methodist Youth Fellowship.

The three phases of the theme that will receive special emphasis, are missions, world peace, and overseas relief.

A leaflet announcing the Fall Action Project (2435-B) is now available free from the Service Department, General Board of Education, Box 871, Nashville

BEING shown the act of Congress that added the words, "Under God," to the pledge of allegiance to the flag are members of the annual Washington Pilgrimage of American Churchmen during a recent visit to the National Archives in the nation's capital city. They are Lynn Harold Hough, formerly dean of Drew Theological Seminary; Bradshaw Mintener, assistant secretary, Department of Health, Education, and Welfare; Wayne Grover, chief archivist of the U. S.; and R. Richard Renner, president of the Washington Pilgrimage for 1955-56.

2, Tennessee. Also, a list of plays on missions and world peace may be ordered free from the Youth Department at the same address.

Drama Workshop

The interdenominational Religious Drama Workshop at Green Lake, Wisconsin, will be held August 13-20. It provides a week of technical instruction, experimentation, and round table discussion which will help local church workers use drama more effectively.

Of special interest to ministers is the course—offered for the first time this year—on "drama and worship." Other courses include creative drama for children and youth, play production, rhythmic choir, writing religious drama, and directing.

Sponsored by the National Council of Churches of Christ in the U.S.A., the workshop is under the direction of Amy Goodhue Loomis of Vincennes University, Vincennes, Indiana. A forum of religious drama will be conducted by Harold Ehrensperger of Boston University.

Additional information about the program may be obtained by writing Amy Loomis, Vincennes University, Vincennes, Indiana. Registration blanks may be secured from Helen F. Spaulding, 79 East Adams Street, Chicago 3, Illinois.

Coming Events

Information for this section should reach *The Pastor* six weeks before the event is scheduled to take place, or as far in advance as possible.—Ed.

Jul. 5-7—Missionary Leadership Conference for Secretaries, Mt. Sequoyah, Fayetteville, Ark.

Jul. 5-20—School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md. Write Prof. John B. Howes.

Jul. 5-20—Church and Community Workshop, Emory University, Emory University, Ga. Write Prof. Ross Freeman.

Jul. 6-13—Southeastern MYF workshop (first session), Lake Junaluska, N. C.

Jul. 7-14—New Orleans Area (Central Jurisdiction) leadership school, Gulfside Assembly, Waveland, Miss.

Jul. 8—Executive committee meeting, Board of Evangelism of The Methodist Church, Chicago, Ill.

Jul. 8-10—1955 national membership meeting of the un-official Methodist Federation for Social Action, "Skylandia," Methodist Conference Grounds, Lake Tahoe, Calif. Write headquarters office, Gresham, Ore.

Jul. 8-10—Workshop for chairmen of the Commission on Missions in the local church (South Central Jurisdiction), Mt. Sequoyah, Fayetteville, Ark.

Jul. 10-17—Conference on Effective Evangelism for the local church (Northeast Jurisdiction), Ocean Grove, N. J.

Jul. 11-16—South Central Jurisdiction Seminar on Counseling for Church Vocations (a section of the Leadership School), Mt. Sequoyah, Fayetteville, Ark.

Jul. 11-22—Workshop on older adult work, Garrett Biblical Institute, Evanston, Ill.

Jul. 11-22—Rural leadership school, Michigan State College, East Lansing, Mich. Write Prof. Milton Hagelberg.

Jul. 11-22—Summer School of Christian Education, Faribault, Minn. Write John M. Wilson, 122 W. Franklin Ave., Minneapolis 4, Minn.

Jul. 11-22—South Central Jurisdiction leadership school, Mt. Sequoyah, Fayetteville, Ark.

Jul. 11-22—South Central Jurisdiction seminar for prospective laboratory instructors (children's division, intermediate workers), Mt. Sequoyah, Fayetteville, Ark.

Jul. 13-20—Fifth annual Methodist Adult School of Alcohol Studies, sponsored by Board of Temperance and Youth Department of the Board of Education, Morningside College campus, Sioux City, Iowa

Jul. 13-20—Missionary Leadership Conference, Silver Bay, Lake George, N. Y. For further information write Karl K. Quimby, 150 Fifth Ave., New York 11, N. Y.

Jul. 14-20—Workshop for chairmen of the Commission of Missions; Missionary leadership Conference (Southeastern Jurisdiction), to be held simultaneously at Lake Junaluska, N. C.

Jul. 14-21—Southeastern MYF workshop (second session), Lake Junaluska, N. C.

Jul. 16-23—Northeastern Regional MYF Workshop, Lycoming College, Williamsport, Pa.

Jul. 18-22—South Central Jurisdiction Institute of Church Music (a section of the Leadership School), Mt. Sequoyah, Fayetteville, Ark.

Jul. 18-22—Seminar on Marriage Counseling (a section of the Leadership School), Mt. Sequoyah, Fayetteville, Ark.

Jul. 18-Aug. 18—School for Approved Supply Pastors, Perkins School of Theology, Dallas, Tex. Write Prof. A. W. Martin.

Jul. 19-26—St. Louis area (Central Jurisdiction) leadership school, Philander Smith College, Little Rock, Ark.

Jul. 19-Aug. 5—Special refresher course on "The Message of the New Testament," designed for ministers in the local churches, Perkins School of Theology, Dallas, Tex. Write Fred D. Gealy, Director Summer School.

Jul. 19-Aug. 5—Annual Approved Supply Pastors' School, Duke University, Durham, N. C. Write Dean McMurray S. Richey.

Jul. 22-25—National Methodist Town and Country Conference, University of Indiana, Bloomington, Ind. [see p. 11, May]

Jul. 25-Aug. 12—Seminar for Directors of Christian Education and Educational Assistants. Two sections: (1) The Church's Work with Children, and (2) Administration and Supervision of Christian Education in the Local Church, Lake Junaluska, N. C.

Jul. 25-Aug. 26—Sermon workshop for ministers, Garrett Biblical Institute, Evanston, Ill. John C. Irwin, Director, will be assisted by Merrill Abbey, Andrew W. Blackwood, George R. Ralph Higgins, and Joseph Sit

Jul. 25-Aug. 26—Special cor "Christian Foundations for Teachers," Summer School, Garr lical Institute, Evanston, Ill., in tion with the Danforth Foundati

Jul. 26-28—Eleventh annual Inst Higher Education, Methodist E Education, Nashville, Tenn. Sessi bring together officials of church dependent colleges for study and sion of their work.

Jul. 27-31—Twenty-third Inter Quadrennial Church School Con public auditorium, Cleveland Theme: "Teach Christ Now." thousand Methodists are expecte tend.

Jul. 27-Aug. 12—Seminar for Dire Christian Education and Educatio sistants. Two sections: (1) Edu Leadership and Supervision in t Church, and (2) New Directors o tian Education, Garrett Biblical I Evanston, Ill.

Jul. 28-31—South Central Jur young adult workshop, Mt. Se Fayetteville, Ark.

Jul. 30-Aug. 6—Conference of Re the Age of Science, Star Island, Shoals, off Portsmouth, N. H. W stitute of Religion and Scien Boylston St., Boston 16, Mass.

Jul. 31-Aug. 5—North Central Jur seminar for prospective laborat structors (intermediates, senio Paul's Methodist Church, Cedar Iowa

Aug. 1-5—Fourth Institute for parents and Meeting of Superin of Children's Homes, Lambuth I Junaluska, N. C.

Aug. 1-5—Missionary Leadership ence, Lake Forest, Ill. For fur formation write Karl K. Quim Fifth Ave., New York 11, N. Y.

Aug. 1-12—Southeastern Jur Leadership School, Lake Junalus

Aug. 1-12—Southeastern Jurisdicti inar for prospective laboratory a trators, Lake Junaluska, N. C.

Aug. 1-12—Southeastern Jurisdic stitute of Church Music, Lake Ju N. C.

Aug. 2-11—Quadrennial national for Methodist women, National for Christian Workers, Kansas C sponsored by the Woman's Div Christian Service. Theme: "A C Woman Understanding Her Worl

Aug. 4-11—South Central MYF w Mt. Sequoyah, Fayetteville, Ark

Aug. 4-31—National camp (traini leaders), Matamoras, Pa.

Aug. 5-10—Missionary Leadership ence, Asilomar, Pacific Grove, C further information write Karl K by, 150 Fifth Ave., New York 11

Aug. 7-12—Northeastern Jurisdicti inar for prospective laboratory tors (children's division), Silve N. Y.

Aug. 12-14—Southeastern Jur Church School Superintendent's ence, Lake Junaluska, N. C.

Aug. 13-20—Religious Drama W Green Lake, Wis.

Aug. 14-21—Conference on Evangelism for the Local Church eastern Jurisdiction), Lake Ju N. C.

Aug. 15-20—Seminar on older adu College of the Pacific, Stockton,

Aug. 16-19—Conference on Churc agement (Southeastern Jurisd Lake Junaluska, N. C.

ophecy in the Church Today

Twentieth century churches, as in the days of Jeremiah, continue to turn a suspicious ear to their prophets of contemporary history, and modern prophecy goes unheeded.

ermon by **JOHN J. VINCENT**

erusalem, Jerusalem, thou that the prophets, and stonest them are sent unto thee, how often I have gathered thy children to-, even as a hen gathereth her ns under her wings, and ye would Matthew 23:37 (K.J.V.)

E CHURCH has always felt un-sy about prophecy. Jesus' com-on John the Baptist seems to the double implication that the etic function ceased with him, lso that the Kingdom itself is r than such ministries.

gift of Pentecost was that of ecy upon all the church, and it is ater that prophets arise as a dis-e ministry. The New Testament es calls prophets "all who spoke ord of God," but also describes inctive prophetic ministry.

l prefers the latter to speaking tongues, but both are to be kept control. *Let two or three prophets , and let the others weigh what d* (I Corinthians 14:29). At all s, the leading figures were not ets and the danger of false ecy was constantly in mind. ets became a nuisance. They tayed their welcome, and this was ent to show them up as false.

ilarly, the church today is suspi-of prophecy. This is partly due to overemphasis upon apocalyptic -telling, as manifest and unac-d today in the Protestant Under-as it was in the apocryphal ls and "Revelations" (including anonical one) in the case of the church.

n J. Vincent, of Hale, Cheshire, nd, has been engaged in graduate in Drew University Theological nary, Madison, N. J.

The absurdity of such doom prophecy, however, may hide from us the perpetual obligation to "discern the signs of the times." The church may hold back from prophecy because it is so utterly confused by the world that it does not know what to say. It may be so sure that "the church must not interfere in politics" that it also refuses to say anything about history.

Again, there is the question whether prophecy applies only to the church. Ideally the church itself is the prophetic organ and addresses its word to the world, the individual prophet serving merely to prompt the church. Prophecy, it seems, legitimately refers both to the world and to the church, bringing God's word of judgement both to those who sit "in darkness" and "at ease in Zion."

Unfortunately, the church's corporate word addressed to the world is not spoken, so that the individual prophet must speak to both church and world. Indeed, he often gains applause from the world and only stones from the church.

The situation is not altogether dissimilar in the Old Testament. It is indeed . . . *Jerusalem, Jerusalem, . . . that killeth the prophets, and stoneth them which are sent unto thee . . .* (Matthew 23:37 K.J.V.). Only Ezra and Nehemiah—the dullest, least "prophetic" of administrators—succeeded in working any *practical* measures.

True Prophet Rejected

The prophet's fate was invariably that of rejection by Israel. Indeed, Jeremiah regards this as a mark of the true prophet. "Peace, Peace" is the cry of the false prophet whom the people like. *The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.* (Jeremiah 28:9 K.J.V.)

If rejection is characteristic of the true prophet, so also is the inevitable coming to pass of the things of which he speaks. If we call this "fulfilment," we do so with the reservations (1) that the prophet's main concern is to describe what God is doing in the *present* situation, (2) that the aim of this is that Israel shall repent and *enter constructively* into what is happening, and (3) that the fulfilment is almost always immediate and not to Israel's advantage.

The prophet is able to say "I told you so," not because he has astrological or predictive peculiarities, but because he sees the inevitable laws of cause and effect working in the world and interprets them in the light of his theology—which in its turn is molded by them.

The element of "foretelling" has, of course, been greatly exaggerated by Christian exegetes anxious to prove the "unity" of the Old and New Testaments. Deutero-Isaiah is a prophet because he reveals God's hidden purposes in the present rather than the future.

The Prophet's Problem

The increasing tendency of Old Testament scholarship to identify the priestly and prophetic strains as they arise out of common circumstances recalls the *setting* of the prophet's word. The prophetic call came to men in their own circumstances, in accord with their own personality, demanding that they proclaim a particular word of the Lord in a particular situation.

The prophetic bands who "prophesied" (that is, spoke in ecstatic chorus) for the public benefit are always distinguished from the individuals to whom the word of the Lord came. Always the true prophet proclaims judgment—and not general but specific judgment. So Amos the countryman speaks out against the rottenness of Israel and her injustice to her poor, and

Deutero-Isaiah against the indifference of the exiles.

Deutero-Isaiah represents, indeed, the failure of prophecy. So hopeless has the task of driving Israel to repentance for her sin become that he has to conclude that God will bring in a Golden Age regardless of the sin. Like Jeremiah's prophecy concerning the New Covenant, however, this is far from being the norm of prophecy.

The norm of Old Testament prophecy consists in precisely the pattern of (1) commentary upon specific contemporary events, (2) rejection of the prophecy by the faithful, and (3) the inevitable outworkings of the judgment because of the heedlessness of the people, which comprises the "problem" of the prophet in the church today.

Modern British Prophets

All this is seen very plainly in the contemporary British church. We have our prophets of contemporary history; we do not like them, and we fear they are right.

The word of the Lord came unto George MacLeod when he was serving as minister in the slums of Glasgow in the depression between the wars. The tragic incompetence of the church seemed to arise out of the tragic isolation of individuals both outside and inside her walls.

Without, there seemed no adequate force of *comprehension* either in society or in the church's representatives. Within, the Sunday gatherings for worship brought together an amorphous conglomeration of individuals from all parts of the city who rarely acted as a unit, a *body*.

Somehow an answer had to be found, for the problem of sterile insularity was not peculiar to Glasgow. The answer for MacLeod was the formation of the Iona Community, to act as a community of dedicated and mutually responsible laymen and ministers within the churches which should show the churches the value of corporate action in the face of the challenges of social, economic, political, medical, and ecclesiastical separatism.

The community exists still, a judgement upon the rest of us in the British churches. We do not accept MacLeod's radical solutions because we fear to recognize the truth of his diagnosis.

We go on boosting the wasteful isolationism of individual church members, individual congregations, individual denominations, "when practice in community is our instant need." And the prophet cries, *"You cannot be saved alone!"*

The word of the Lord came unto Donald Soper in the midst of the mission work of the famous Kingsway Hall in the West End of London. For over twenty-five years, Soper has spoken every week in the open air at Tower Hill, and for nearly twenty years in Hyde Park.

The one question which people are really interested in, he says, is the question of war and peace. What does it mean in the midst of atom, hydrogen, and cobalt bombs to proclaim Christ the Prince of Peace?

People outside the churches (so often the stimulus for the church's hearing the word of God) are keenly conscious of the ludicrous position of the church, on the one hand preaching peace and reconciliation, on the other hand proclaiming wars of righteousness. Undoubtedly the "outsider" oversimplifies the matter. And this is what we accuse the prophet of doing, too.

Pacifism for Soper is not only the unavoidable obligation of Christians, but is also a policy upon which to appeal to the "outsider." We hold back from pacifism because it is an objectionable stigma for the churches, and of course we must not put any such stumbling blocks in the way!

We go on making declarations (like the Methodist one this year) saying how sinful war is, and how no Christian nation can ever use the H-bomb *first!* The outsider laughs knowingly. The prophet cries, *"Pledge to Peace and you pledge to Christ!"*

Scott's Racial Equality

The word of the Lord came unto Michael Scott when he was a missionary in South Africa. He proclaimed the equality of black and white and condemned *apartheid* ("separateness" of the races). Unfortunately, however, colonialism cannot contain such views, however much the English South African churches might condemn the inequalities.

In 1954 Canon John Collins was invited to South Africa to have his radical views corrected, but returned only the more convinced of the impossibility of *apartheid.*

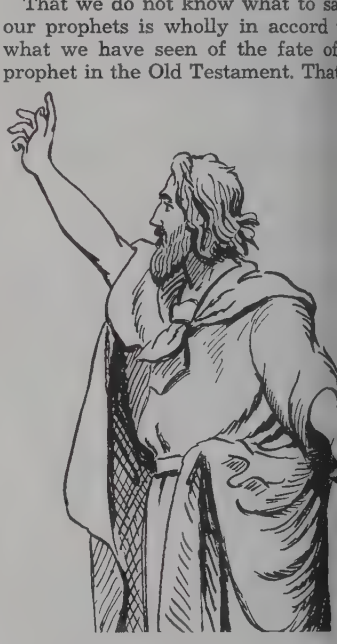
The Evanston Declaration has influenced the mind but can hardly change the heart of the South African Dutch Reformed Church, with its Messianic sense of divine call and destiny to rule South Africa for God. Meanwhile, every upsurge of nationalism among natives is regarded as communistic. It may become so, but it is not at present.

Rather, teaching in the mission schools about the kingdom of God is bearing fruit. God indeed . . . *taught* . . . [them] *to go, taking them by their arms; but they knew not that I healed them"* (Hosea 11:3, K.J.V.). Such is the prophet's case.

We go on with our rationalisat
fortified by the fact that the Dutch
been there as long as the Negroes
pushed the native bushmen out),
we can last there for another fifty
or so, that the church is in "a diff
situation." The Negro has heard
before. The prophet cries, *"In C
there is neither black nor white."*

We Know They Are Right

That we do not know what to sa
our prophets is wholly in accord
what we have seen of the fate o
prophet in the Old Testament. Tha



prophet has some unacceptable
mentary upon contemporary ev
which speak to him the Word of
is again what we learned to ex
What of the third characteristic?

I think in our hearts we know
history will prove them right. Th
dividualistic separatism of the chu
cannot answer the challenges of ne
cial patterns in industry and com
nity.

Our failure to meet the proble
war cannot indefinitely be rationa
in terms of expediency. Our Chri
brotherhood cannot remain co
blind. But we hold back.

I hold back because I fear the e
ing church would not recognise the
community one (for example, in a
tory), because preaching pacifism
great a responsibility for a minist
take with his people (hence pa
often do not *preach* pacifism), be
unconditional equality would
halving Britain's standard of
(already only half America's), wh
fear would be unacceptable.

So we huddle around the dying
bers, and say a prayer for the pro
And America?

KINGDOMTIDE PREACHING--I

For preaching and worship during the Season of the Kingdom of God on Earth, here are ideas of one Methodist pastor. This year the season extends from August 28 through November 20. "Kingdomtide Preaching–II" will appear in the September issue.

HIS PERIOD of the Christian year, spiritual atten- n may well be centered upon some of the basic ele- s and problems inherent in the advancement of the om of God on earth. Scripture passages in the nary point up several important themes. Certain spe- ays, naturally occurring within these weeks, offer the tunity for forthright consideration of particular rela- ips. The liturgical color is green, the color of con- g life and growth.

carefully planned sequence is established for preach- he church can be lifted to a new and higher level of ive comprehension of the Kingdom on earth. Search- allenge will come to preacher and people together. zzy thinking has marked some preaching on the sub- f the Kingdom. The trite generality and the popular have been substituted for earnest thought. Pious but ly superficial sentimentality has too often done duty uly vital spiritual concepts. If we do little else, let us st think clearly, feel profoundly, and speak with earn- nd eager conviction upon the mighty themes of God's among living men.

aracteristics and phases of the Kingdom come readily nd. The Kingdom is vast and indivisive, embracing all umanity, past, present, and future. Such a concept ers us, for it far exceeds our simple mathematics. Yet totality of the Kingdom must be envisaged; and all deration and preaching must have the unlimited sweep ackground. The Savior phrased it: "God so loved the d"—the uncalculated but real and tangible total of anity. Frederick Faber's hymn, "There's a wideness in s mercy," number 76,[1] tells of it, declaring:

> *. . . the love of God is broader*
> *Than the measure of man's mind. . . .*

e Kingdom is also intensely individual and personal. e is no person in the total of mankind but who stands in the stream of God's love. All the glory of God's ence may be focused in his heart. To the idea of the ex- ve and massive sweep of the Kingdom, the Savior d this penetration to even the last person by his se: "Whosoever believeth."

e unlimited extensive total and the intensive personal ity are as the two sides of the minted coin—each the rse of the other—both essential to the meaning and h of the Kingdom among men.

ly love—pure and golden, the ardor of God's heart, led within each of us, spreading to pervade all of an life—is the living power of the Kingdom. This love demptive, seeking the high and low alike, yearning the greatest and the least together, until all are one at unique glory the Son ever knows with the Father John 17).

ul in his practical terminology declares that the love hrist possesses dimensions a man might comprehend— dth, length, depth, height (Ephesians 3:17-19). Strangely parallel are these to the four clauses of the Savior's utterance in John 3:16. By faith, each of us and all men together may be . . . *filled with all the fullness of God* (Paul's echo of the Savior's word), and *not perish but have everlasting life.* Such principles underlie the reality of God's Rule among men.

King of Kings

August 28, Festival of Christ the King. 1 Peter 5:5-11 or Luke 15:3-10. (See also John 13:12-17; 18:33-40; Revelation 19:11-16; 11:15-17.) Suggested hymns: numbers 126, 507, 170.

Jesus called himself, ". . . *Son of man.*" He said he was ". . . *the way, and the truth, and the life;* . . ." "*I am the bread of life;* . . ." "*the light of the world*"; "*the good shepherd.* . . ." To the disciples he remarked, "*You call me Teacher and Lord; and you are right, for so I am.*" Pilate, disturbed at the charge that Jesus would make himself a king, found passing relief in the Savior's cryptic reply: "*My kingship is not of this world* . . ."

The seer of Patmos phrased the title of glory, "*King of kings and Lord of lords,*" as in the rapt vision he heard the proclamation: "*The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.*"

The kingship of Jesus is inherent in the fact of the Kingdom. No other title is adequate to his place or his power. The graphic phrases he ascribed to himself are but descriptive of various aspects of his kingly nature or of particular facets of glory in his station. He is our King. No lesser word suffices. Before the throne we bow in humble worship and adore him. We rise to live, and love, and serve.

The King's throne is fashioned like unto a cross. Upon a table at his right, there rests the holy Word of God, open and luminous. His scepter, emblem of authority and power, is glowing righteousness. The crown is a simple band of pure gold carved in the form of twisted strands of thorns. The judgments he proclaims, the law he interprets, the powers he orders forth to the completion of the same, are love, and truth, and peace.

Ambassadors report from the distant sectors of the Kingdom. And now the King arises, steps eagerly forward with outstretched, nail-pierced hands, to welcome a loyal follower new-redeemed from toil and suffering. Thus with broken body and glazing eyes, Stephen, first of all martyrs to see the Lord, cried, ". . . *I see the Son of man standing at the right hand of God.*" (Acts 7:56)

In our own fair land we have a president whom we have chosen from among ourselves, and we give him great power among us for a brief term. In Korea an old man of eighty leads a struggling people, brave and undaunted. In Britain a noble young woman reigns as queen, descendant in a royal family of many generations. So we moderns look at government among ourselves; but our brightest and noblest form is but a shadow cast from the glory of the Savior's rule.

[1] Hymn numbers refer to *The Methodist Hymnal.*

Christ is not a president chosen by men from among themselves, for a short and limited leadership. As he said, *"You did not choose me, but I chose you and appointed you that you should go and bear fruit. . . ."* (John 15:16) In things human, Jesus came of the line of an ancient king, and he has been called "great David's greater son." Nonetheless, he is Son of God, and is King by fact of royalty divine, untouched by any ephemeral earthly naming. And yet among us he is "Son of man," so intensely and essentially human that we find in him the fullness, completely realized, of all our deepest yearnings, and hopes.

Out of long and weary struggle mankind has come to treasure certain things as priceless and inviolable. Among these is peace—and we call him "Prince of Peace." Another is love, and this we find to be his deathless power. One is truth—this he called himself. And yet one more is liberty, freedom. Like a clarion call we hear the Lord: *"So if the Son makes you free, you shall be free indeed."* (John 8:36) Paul proclaims . . . *the glorious liberty of the children of God* (Romans 8:21), exhorting us to "stand fast" in this liberty. Albeit, Paul was full content to name himself as Christ's "slave."

New Experience for Labor Sunday

September 4, Second Sunday in Kingdomtide (Labor Sunday). 2 Corinthians 5:14-21 or Luke 15:11-32. (See also Acts 18.) Suggested hymns: numbers 298, 293, 290.

The Christian pulpit has accorded to the theme of Labor Sunday a more consistent, careful, and conscientious presentation than to any other special consideration of the year. Every preacher is schooled in securing the latest resource material and skilled in its treatment. A wide range is available—releases of the major unions, the denominational and general agencies and publications, the departments of federal and state government, the United Nations and its specialized agencies, numerous foundations and institutions.

A virgin field for many preachers, however, may be discovered in the Bible itself—in the facts of labor, toil, work, employment, crafts, guilds, wages, hours, marketing, profits, and of the rich personalities involved in the uncounted incidents therein recorded. We know where the traditional lessons and texts are; but so frequently we leave them after the incidental reading and announcement. For rather wearied congregations and some tired preachers, a vitally new and quite unhackneyed experience awaits.

A concordance will open the wealth of material available in the Bible under the particular words and simple phrases. Two hours with such a book as *Harper's Bible Dictionary* by M. S. and J. L. Miller (Harper & Brothers, $7.95), will afford notes far beyond the scope of one sermon. Study the particular articles—carpenter, silver and metals, stone, houses, transport, weaving, tent cloth, soil, fishing, wages, money; and the people involved—patriarchs, kings, workers, Galilean fishermen, Paul, Aquila, Jesus.

The Abingdon Bible Commentary, by Frederick C. Eiselen, et al. (Abingdon Press, $7.50), the critical volumes on the various books of the Bible, every work on the life and times of Paul, hold rich veins of ordinarily unworked material. The chapter, "Rome at Work" (A.D. 14-96), in *Caesar and Christ* by Will Durant (Simon and Schuster, $7.50), puts into twenty pages an amazing analysis of the work and labor problems that Jesus knew as carpenter, the disciples as fishermen, Paul and Aquila as weavers of tent cloth.

In all probability the riot in the theatre of Ephesus (Acts 19) was promoted as much by jurisdictional rivalry of silversmiths against weavers of tent cloth as by religious considerations.

In a graduate seminar in Palestine some years ago, the writer saw the first excavations developing on the in tant site of Sepphoris, four miles north of Nazareth town, center of a revolt against Rome, had been raz Varus in A.D. 6. A decade later it was elaborately r to become the center of Roman provincial administr

In this rebuilding Jewish carpenters, stonemasons, workers, were levied by Rome from Nazareth and rounding localities. There is little doubt but that J then about twenty years of age, toiled as a carpent forced labor, without adequate wage, under this R levy. This experience bit deep into Christ's youthful t ing, and it lent color to his estimate of the imperium find that reflected in the Temptation in the wilderne

The Beauty of the Earth

September 11, Third Sunday in Kingdomtide. Ph pians 3:7-16 or Mark 4:26-29. Suggested hymns: nun 544, 72, 297.

From tiny childhood to his thirtieth year Jesus liv Nazareth. He grew in stature, normally and gracefully, ing favor in the eyes of God and man. At the approp age he was apprenticed in the carpenter's guild of the and in due time, after Joseph's death, was acknowle as a skilled worker, taking proper place among his c fellows. Thus the Savior was recognized as an appr artisan in the town.

Yet it was the world of nature that called to him deep spiritual meaning. He drew very few figures of sp or moral teachings from the craft he followed. An o sional theme is highlighted by an illustration from city The subjects of his most striking parables and coun phrases of illustration and comment are derived from sky, the fields, bubbling springs, birds in flight, the s and his harvest, a pearl, fish, trees, and flowers.

Meditating upon the course of the seasons, the pro tivity of the soil, the lavish variety of the earth's frui the toil of man co-operating with God in the proces nature, the Savior perfected those teachings that have been of profound insight and inspiration. Among the the brief parable recorded by Mark, *"The earth prod of itself, first the blade, then the ear, then the full gra the ear."* So is the kingdom of God.

Thus the Savior phrased in simplest terms the basic tential inherent in every form of life. This classic for is unequalled for incisive beauty in all nature litera whether poetic or scientific. Underneath the varying va of the differing types of soil, the dissimilar methods of ticular agricultural habits, there abides the fundam vital power of the earth itself. From this flows fort never ceasing wonder, the life of the world—beautif flower, sturdy in stalk and tree, wholesome and nouris in grain and fruit.

All sorts of men and their clans provide untold varia of human soil to receive the divine seed. Many types of tivation reside in our social orders. Some environment like the hot season in India, burning all to a crisp till green thing hangs on any branch. Yet when the rains c the sudden flush of vegetation is unbelievable. And the cool of harvest, after rain, there is ample to fee millions.

Deep within the human earth, permeating its every rich in the loam of all society, pulses the essential vi of the Kingdom. Ready to receive the seed of God, n ished by spiritual rain that falls on the just and the u alike, cultivated by the eager toiler in the vineyard humanity brings forth the tender blade of spiritual gr the ear of maturing values; and, on a day, the full grai stand ready for harvest. Here rests the abiding ho every worker in God's vast fields.

nistering to the Bereaved

"This phase of one's ministry should never be static. It must be adjusted to communities, persons, and situations."

JOHN WESLEY MILLSAP

THE PASTOR of a church of ven hundred members in an tural community, I am happy to er myself a rural pastor. When to write an article on the minis- the bereaved, I did not think had a set plan or program for ase of my ministry.

upon consideration I began to at I did have a plan and that it een developing throughout my ry.

program of ministry to the be- l is not the same today as it was other circumstances. This phase 's ministry should never be static. st be adjusted to communities, s, and situations. There are, of , basic underlying principles.

ideal situation for ministering to ereaved is one in which the pas- inisters to his own people and s of their faith and of their needs. death is no respecter of persons, ve are sometimes called to stand messenger of God and bring com- o strangers of a faith different our own. These observations, fore, are of a general nature and ance is made for varying situa-

First Call

us assume that the deceased had ill for some time. Members of the y had been at the hospital almost nd night, and now death has ended long vigil. They are not only grief- en but physically exhausted as They need help, an opportunity t and gain their composure, to re- fresh both the body and the mind.

As soon as I have been notified by the mortician, I make my first call in the home. (If they are of my own folk I am usually with them during the illness and frequently at the time of death.) The first call is only to comfort the family.

When sufficient time for plans to be made has elapsed, I call again. This time I always ask about having some former pastor or friend have a part in the service. Often the family will recall the kindnesses of some former pastor, but they will not ask that he be called.

If the presence of someone else is requested the pastor should realize that this is an indication of the love and respect that our people have for their pastors and in no way a slight or a lack of respect for their present minister.

On both my first and second calls, I always have prayer, though on the first call it is short and informal. On the second call I often ask for the deceased's Bible, and read the family's favorite chapter, having prayer for comfort and guidance.

I talk freely with the family about the deceased, making certain about the name. I never say, "Mr. Jones," or "Mrs. Smith;" it is better to say "John," or "Mary." If the deceased is a child, I prefer the name commonly used by the family. Before leaving I tell the family when and where I will see them again.

The Public Service

The second phase of ministering to the bereaved is the public service. Again this must be adapted to the circumstances and the persons involved. The customs of the community must be considered, and the background of the family will play an important part in the plans made by the minister.

Some of the folk whom we serve will never have seen us before the service. We will be called in just because a minister is needed. Some will not even be church people. In any event, we are given an opportunity to lift up the Christ and bring comfort to those who mourn.

I prepare three copies of the order of worship—one for the mortician, one for the musician, and one for myself—using the Ritual in the Methodist Discipline.

Though I do not use all of the Methodist Ritual on every occasion, I never try to improve it. I have found that the familiar is comforting and that Methodists expect Methodist Ritual. Even those who are only inclined to our faith want an orderly and a beautiful ritual, and that is what they get when we do not deviate from the accepted.

Length of Service

If a sermon is requested, and it is in most rural sections, fifteen minutes is enough and less is better. In the chapel the entire service, except interment, should be concluded in thirty minutes; if in the church it should not exceed forty-five minutes.

If an obituary is provided or requested I make it the introduction to my sermon, and do not hesitate to speak very personally about the deceased. If previously one has talked with the family about the deceased, they will not be disturbed when he speaks of the deceased in his sermon.

This can be done without arousing the emotions of the bereaved; in fact, it proves to be comforting and sustaining. The comfort and welfare of the family must be the first consideration of the minister.

At the close of the public service, it

n Wesley Millsap is pastor of the odist Church in Brighton, Colo.

is the custom in many communities for the friends and relatives to view the deceased. (We discourage this but it still prevails.) As soon as the friends have left the chapel or church, the family is brought in and allowed to view the body and the entire setting just as the others have seen it.

After the family is seated, I speak briefly about the great scriptural promises and have a very intimate prayer. I have found this quite helpful to the family as they go to the place of interment. They go more assured, sustained, and unafraid.

At the interment, I again follow the Methodist Ritual. In some more intimate situations, I ask the friends and the family to join with me in the Lord's Prayer just before the benediction. It is most comforting to some to have a small part in the last rites for their dead. Many have expressed to me the satisfaction received in having shared in the final prayer.

I never greet the family at the graveside, but leave as soon as I have finished with my service. This gives them an opportunity to go at once to their cars and on to their homes, if that is their wish. Community customs must be observed, however; we may not like them or approve of them but we sometimes have to tolerate them.

A Follow-up Visit

After the interment I do not call in the home at once, unless by special request of the family. I always call within the week, usually the next day.

Hearts are tender and resolve is high, but I never take advantage of grief to rush anyone into the church. People will do what their hearts tell them, and we only need to hold the door open.

Again on this follow-up call I talk about the deceased. Pictures will be shown, intimate traits and qualities will be spoken of, and the family will come to accept the fact of bereavement without resentment or morbid remorse.

After reading the Bible and having prayer, I always invite the family to attend the next worship service of our church. In this service a white carnation is placed in front of the cross on our altar in memory of the deceased.

There is also a remembrance in the bulletin that carries with it the sympathy of the church for the bereaved family. A number of the bulletins are always reserved for the family to send to relatives who could not attend the funeral.

This procedure is not offered as fixed or final. It is only the plan that has been evolved and followed by one rural pastor as he has had the opportunity of ministering to the bereaved.

Counselor's Workshop

This call reveals a pastor's attempt to help a man and his wife whose family life is "mixed up" because of different religious backgrounds.

Mixed Marriage

THIS PROBLEM constitutes a very serious one that involves more people than we ever realize. Mr. and Mrs. Jones have two lovely daughters ages five and seven. Mrs. Jones's mother is a member of my church and brings her grandchildren to Sunday school and the worship service every Sunday. Mrs. Jones is not a member of any church but has recently started attending our morning worship.

¶ 2. Mr. Jones's background is Roman Catholic but he is at present not in any church. I visited in the Jones home and talked with Mrs. Jones but Mr. Jones was not at home. Mrs. Jones expressed indifference toward the church and said that she felt no need of becoming a member of it.

¶ 3. Shortly after my visit, Mr. Jones was injured and was hospitalized. I had visited him every day at the hospital for two or three days when he said that he would like to talk with me when he felt a little better.

The Call

¶ 4. *Mr. Jones:* Brother Wright, I told you the other day that I would like to have a long talk with you. Could you spare the time?

¶ 5. *Pastor:* Yes, of course, Mr. Jones, I have plenty of time and I shall be glad to hear anything you have to say.

¶ 6. (*Mr. Jones did most of the talking and I just listened as I felt that it would be good for him to release his feelings, which evidently had been troubling him.*)

¶ 7. *Mr. J:* As you know, my wife and I are neither members of any church. But we do have two wonderful daughters that go to your Sunday school and church with their grandmother. Both my wife and I are mixed up. My wife had a bad experience when a child that has caused quite a problem. Her mother and father could not get together in the same denomination. When Jane (Mrs. J.) was a child she wanted to join the church which was her father's preference but her mother prevented her from doing this. This has made her resentful and she has never joined any church.

¶ 8. I was born into the R Catholic Church but was never a Catholic. I simply cannot go along their doctrine. I have talked to se priests and they cannot help me nd their church. I have been out o Catholic Church for many years a not care to return to it ever a Brother W., I wanted to tell you things because I have come to lik and feel a closeness to you.

¶ 9. *Pastor:* I appreciate the c dence you have placed in me.

¶ 10. *Mr. J.:* As I said before, we two fine daughters which both adore. We want the very best for as we love them more than our own selves. Although neither of u loyal or members of any church want our daughters reared in church and given the proper reli training. Our problem seems so si You would think we would both the church and rear our children i church if we were really conce about them. But Brother W., if we to join the church and take the v church membership, we would be h crites because neither of us has feeling for it. Neither of us has you would call religious fe Can you see our problem?

¶ 11. *Pastor:* Yes, you do ha problem, but Mr. Jones, the very that both of you are concerned a your daughters' religious training veals to me that you are not devo all religious feeling. You must g that little feeling and you will be to grow into a deeper feeling and be able to testify to a positive fa

¶ 12. *Mr. J.:* We do want to do is right about them but we see puzzled and mixed up. We have st at the beginning of the Bible and to our children but we find so m questions that neither of us can an

¶ 13. *Pastor:* I too have two da ters about the same age as your My wife and I have our devotion of a wonderful little book, *Wo Time*, which is written especially children. It gives wonderful help children and is quite helpful to a quisitive child's mind. I have or

s books that I will bring you tomor- Give it a try and see if you do d it very helpful to you and your s parents, as well as to the chil-

4. *Mr. J.:* Thank you so much, I greatly appreciate any help that an give.

5. *Pastor:* You are to be com- ed for the great concern you ex- for the proper training of your en. You are on the right track you begin by making your home ce where religion is taught and ced.

6. (*He seemed greatly relieved to something that would help in devotion. I felt at this point that d talked as long as he was physi- able for this time.*)

7. *Pastor:* I shall give much prayer consideration to your problem and be back tomorrow with the wor- ship book and we shall have another long talk.

Pastor's Comments

¶ 18. This family has become one of great concern to me. I was greatly interested to find anyone out of the church conscientious about their children's religious training. Yet they have been making the mistake of sending their children to Sunday school and church and not going with them. I believe that they have magnified the problem of "feeling different" when they join the church. Nevertheless, I am conscious that this is in their own eyes a problem of great concern.

I feel, however, that with a great deal of pastoral counseling they can be helped. I believe this is a problem that has built up from childhood and one that will take some time and patience to solve.

Evaluation by

JOHN DIXON COPP

theological students at Boston ersity receive clinical training in nospitals, one of the tasks assigned is to write up in accurate detail ries of pastoral calls. These are by an instructor, comments are ten in the margins, and there may be a discussion of each call with the student.

COPP

I realize that the person who has contributed this problem may have been calling for many years, but as an experiment I should like to respond as if this were a clinical training report. e margins are not available, I am g THE PASTOR to number the para- hs of the reported problem.

rst of all, I should like to com- d the person who has made the The art of counseling or calling ists, as someone thinking of music said, in the combination of science, experience, and love. All four of e, plus the immediate guidance of can be found here.

o have certain questions, however, which I shall ask and not answer, and I do have some straightforward comments. I shall move through the numbered paragraphs.

¶ 1. Are we to be problem-centered in this relationship, or person-centered? I have failed several times in counseling, because I was caught and held by the problem. Its seriousness seemed to warrant it, and yet even when it was, on one occasion, a lodging for the night, I learned that the person felt that I had not been interested in *her.*

¶ 2. If we consider a problem such as this, or, for that matter, any problem as being *very* serious, and are internally aware of the solemn resonance of the sound, we may add to the very weight of the problem, especially if we do so in the presence of the person involved. Some folk think the worst anyway, and are on the watch for subtle confirmation of their opinion.

¶ 3. I should like to know more about the content of these visits. What was it that permitted this patient-initiative? It might be important, as a determiner of the future calls, to know; or, if not that, to have a reasonable hypothesis. And why does the patient postpone the talk? Is he, perhaps, telling the visitor that he has stayed too long?

¶ 4. Is the time question courtesy or reticence or is he beginning to obligate you? If the latter, what should you do in order to be of the best long-view help to him?

¶ 5. Here you are a little too eager.

¶ 6. In this case, yes. But I am learning the hard way that in some cases one can overemphasize feelings, and overencourage their release. After-remembering, on the part of the patient or person, may bring a reaction to the counselor or pastor which will prevent future open relationships.

¶ 7. In your counseling with Jane you may have work to do on her early and still present attitude to each of her parents, and on her interpretation of their attitude to her. There is a strong tendency for a person to be, in moments of crisis, like the parent of the same sex. Do we have father-mother jealousy here? And why did Jane take it out on the church and not on the mother?

¶ 8. Where you have a person born Catholic who cannot be one intellectually, you may still have one who is longing for the devotional life which that church certainly offers. In saying he was never a true Catholic, he may be regretting the fact. The tone of voice might help you to understand.

If he took the trouble to talk to several priests at any time in his life, the interest must have been psychologically deep, and it may still be present either in its original form, or, just as important, as its stepped-up opposite; namely, opposition to the Catholic church. What help did he want? It is rarely intellectual though the real motive may appear in this safer disguise.

¶ 9. Good response. Sufficiently restrained to allow the thought and feeling-processes of the other person to move along the channels he selects.

¶ 10. The concern to have the daughters properly churched when the father and mother have no "feelings" for it does sound as if they have some emotional reaction to it and to religion; and that, a favorable one. You have picked this up in your response.

¶ 11. I feel that you rush things a bit here. Why not let him reply to your first statement, and let *him* make the suggestion that perhaps this is a possible beginning?

¶ 12. To what extent do we have hospital thinking and feeling here, rather than pre or post? And why this particular method of instruction? What does he really feel about the Bible?

¶ 13. Sorry, but I feel this to be an intrusion. It might come better in a later interview. Just now, it seems to me that the task is to understand rather than to give autobiographical items or detailed instructions. And it might be wiser to wait for his reaction to the book suggestion before giving it to him. To rush matters is to take the unnecessary risk of having him retreat, especially in view of his attitude toward the church.

¶ 14. To what extent is this courtesy? I should expect him at this point to become cautious, both of your suggestion and of you.

¶ 15. May I suggest that you say the

hn Dixon Copp is assistant profes- n the Department of Psychology of gion, Boston University School of ology, Boston, Mass.

first sentence here to yourself aloud, and preferably in front of a mirror. And is not there a bit of professional moralizing in the second sentence which may not help in the establishing of a person-to-person relationship? We can allow the role expected of us, or the role we think we should adopt to be a holding-apart thing.

¶ 16. Was his relief caused by the daily devotions book or by something else? And is your enthusiasm well-timed if he is physically so weak?

¶ 17. Another sentence for the mirror. You promise a great deal for a busy man; perhaps more than you will be able to perform, even with the best will in the world.

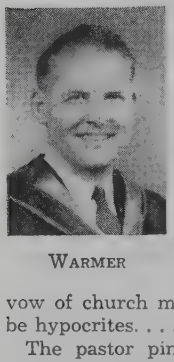
¶ 18. Is the suggestion here that one should not "feel different" when he joins the church? Will he feel that you are making things too easy? Remember his Catholic background.

In general, I agree that time and patience will be necessary, but on the other hand, we must not make the mistake of being overconcerned.

Evaluation by

GEORGE A. WARMER, JR.

MR. J. expressed the sense of helplessness which is so often a part of mixed marriage families when he said, "Our problem seems so simple. You would think we would both join the church and rear our children in the church if we were really concerned about them. But Brother W., if we were to join the church and take the vow of church membership, we would be hypocrites. . . ."



WARMER

The pastor pinpointed his place in helping bring a firm decision out of such an oblong blur of helpless feeling when he wrote, "I feel that with a great deal of pastoral counseling they can be helped. I believe this is a problem that has built up from childhood and one that will take some time and patience to solve." (Here I write with deep feeling because during the last six years over sixty former Roman Catholics have joined the church I serve.)

It is my suggestion that the pastor first read the books and pamphlets which are suggested below. This should be done carefully and with as much objectivity as possible. The result will not be quick or easy answers. Nor will the pastor want to rush over to get the Joneses to read pertinent excerpts.

Usually, in cases like this, people are too mixed up to obtain much benefit from bibliotherapy. The important thing is for the pastor to delve deep and think hard. Then in his listening, in the leading questions he asks, in his emotional grasp of the Joneses' situation, he will impart an ability to understand.

As he earns his right to this relationship, countless questions will crowd his mind: Shall we approach this discussion of religion through thought about the future of the two daughters?

Does Mrs. Jones' religious illiteracy stem solely from the denominational differences between her parents? Why was this so completely overlooked when they were getting married? Were they married by a Roman Catholic priest? If so, what kind of indoctrination took place? Just what is underneath this false, placid surface where religion is shunned and church membership is brushed off with such a slim excuse?

What unconscious forces are at play to keep religious honesty at such a superficial level?

Is family worship such as reading Bible or even using *Worship Tim* good first approach?

Soon we will discover that the s words mean very different things to Jones, Mrs. Jones, and the pastor. G enough patience there will come a t when all see for the first time the c of the matter.

Remember that word meanings, r gious feelings, ideas of God, Jesus, mortality, beliefs about the reason church membership and attendance all mixed up. The overzealous pa often fails in these cases, while pastor who is able to listen and gradually gets opportunities at rec nitions, chances to enter into relig experiences with searching spirits, life situations where Protestant Ch tian nurture takes place.

Suggested Reading

Consider the Children: How They G by Elizabeth M. Manwell and Sophi Fahs. Beacon Press, $3.00.

When You Marry, by Evelyn Duvall Reuben Hill. Association Press, $3.75.

If You Marry Outside Your Faith James A. Pike. Harper & Brothers, $2.5

If I Marry a Roman Catholic (Pamph by Leland Foster Wood. National Cou of Churches (Chicago), 5 cents.

George A. Warmer, Jr., is pastor of the First Methodist Church, Oakland, Calif.

They Didn't Live Happily Ever After!

Dear Cousin Cave Bat,

It is my studied opinion that the ending of most Fairy Tales is slightly unrealistic. Fairy stories usually end, "and they lived happily ever after." That may be one reason why they call them what they do, because it just "ain't necessarily so."

Imagine the story of the Sleeping Beauty if it ended as so many real life stories do. Suppose we rewrite it to read like this:

"After the Princess was awakened by a kiss, she and the Prince got married! They decided to attend the Castle Church regularly, but between trips to the country and the scraping of algae off the waters of the moat, they did not get to church nearly as often as they planned. In fact, they scarcely if ever got there.

"They had a couple of children and made sure, as a sop to conscience, that they went to the classes of Sunday Castle School each week. The Prince brought them on a white charger and gently deposited them on the drawbridge, after which he went home and washed the horse. It was the only day he had for steed-washing because he was fighting dragons every other day and the dragon market was fiercely competitive.

"The Prince and Princess sort of lost contact with God. Then one day they had a crisis in the family, and they had nowhere to turn. So they just plain didn't live happily ever after."

Oh well, I suppose that this could happen only in the Middle Ages, eh?

Nocturnally yours,

Belfry Bat

Choosing and Using Music

Church music should be studied before being used. Is this hymn or that song appropriate, relevant, dignified, simple, conducive to worship and fellowship with God?

STANLEY E. EMRICH

HAT IS A HYMN? How does it liffer from a Gospel song? To extent does the hymn serve our ses in the service of worship? Is an applicable standard by which ay determine the kind of music ppropriate for the service? These ut a few of the questions which concerning hymns to be used in urch service.

minister is not required to be a l artisan in the field of church , although it would be highly de- e if he could be. A working ledge of acceptable practices in h music should be a part of his ment if he is to fulfil his obliga- as the architect of the worship e.

e minister need not be a musician y degree in order to appreciate the ndous importance of music in set- he tone and mood of the service. imple understanding of hymn , and an appreciation for the body of cherished religious music e centuries, however, greatly en- s his ability as a leader of wor-

Competent Advice

is fortunate if his church is able nploy a capable organist or choir tor. When church musicians, her salaried or voluntary workers, made a complete dedication of talents to the worship of God, they ne valuable assistants in advising the minister as he plans the service of worship. Competent musicians in the church should be consulted, and their advice considered carefully, so that the entire service of worship may have the benefit of their training and experience.

When such assistance is not readily available, the minister may call on a brother pastor who has given evidence of his ability in understanding church music, or on some other person or persons who can help to guide his decisions.

In order to preserve the unity of the service and to maintain the relevance of its various elements, the minister and his advisers in the area of church music need to have the outline of the total service before them. He can then make the proper selections in keeping with the objectives of his weekly service of worship.

Music is religious when associated with religious thoughts and ideas, and when sung in a religious spirit. In the church music helps people worship; therefore, it should be dignified, stately, pure, simple, and impressive. This standard immediately eliminates large blocks of musical material as being unsuitable for church worship services.

In many churches there is a type of singing which is detrimental to worship and to the development of Christian ideas. This is particularly true in many small churches where the powerful effects of music for stirring emotions are generally known.

Learn New Hymns

There is, however, little realization that music is equally effective in developing desirable ideas and concepts. Songs, hymns, and instrumental music are chosen without regard to the effects on people or the relation to the objectives of the worship services.

The need for help and guidance on the music that should be used in the church is present in churches large and small. Midweek services could well be devoted to a series of studies on music in Christian education, music in the small church, or some similar topic.

Sunday night services might take on new life if the people were encouraged to engage in a period of Christian song. People learn to sing by singing.

It is appalling to realize that out of the wealth of excellent hymns published in most denominational hymnals, the people have an acquaintance with just a few old stand-bys which are used over and over.

Is it surprising, then, that interest dies? Would we want to sit down to dinner day after day with never a change in the menu? If the need for variety is felt in satisfying physical hunger, is it not just as vital for the satisfaction of spiritual need?

It would be impossible to discuss the entire field of church music in the scope of this article. For the sake of brevity and in order to try to answer a few specific questions, we will confine ourselves to a rather limited presentation.

I would suggest a reading program from among the books listed at the end of this article to help many ministers grasp a clearer understanding of the place of music in worship.

What Is a Hymn?

Our word "hymn" is derived from the Greek, "hymnos," a song or poem in honor of God's heroes. Augustine, in commenting on Psalm 148, defined a hymn as "a song with praise of God." Paul mentions . . . *psalms and hymns and spiritual songs,* . . . apparently feeling that there were distinctive characteristics applicable to these three types

nley E. Emrich is pastor of Mc- ess Memorial Methodist Church in h Boston, Va. This is the final le in a series on public worship.

of musical praise and worship of God.

In a broad, general sense a hymn is directed toward God and usually deals with God's relation to men; a spiritual song expresses man's spiritual condition and is concerned with his relation to God. The following brief comparisons may help to show this difference:

Hymn: (1) Almost always addressed to God or to Christ. (2) Usually has no refrain. (3) Inclined to be shorter in thought. (4) Mostly objective; not much use of pronoun "I."

Spiritual Song: (1) Usually addressed to man's circumstances or experiences. (2) Generally has a refrain or chorus. (3) Tends to be longer in scope and ideas. (4) Usually subjective, with wide use of the personal pronoun "I."

J. E. Moyer, professor of Church Music, Westminster (Md.) Theological Seminary, interprets a hymn as being a religious musical expression through which a company of believers or other persons may offer prayer and praise to God, derive spiritual self-culture, and experience spiritual influence among themselves.

Spiritual Songs

Some examples of spiritual songs are: "Lead Me to Calvary," "The Rock of Refuge" (number 245[1]), "He Leadeth Me" (number 242), and "The Solid Rock" (number 244). In a good hymn or spiritual song there is co-ordination of tune, text, and harmony.

Many selections do not measure up to this standard as they contain ideas that do not lend themselves to Christian worship. Some hymns and spiritual songs express selfishness, others convey ideas of God which are not in harmony with the revelation of him in Christ. Still others contain thoughts of God as unapproachable or they offer adoration to Christ that is almost sensual.

Hymns should be studied before they are used. Are the words and ideas within the range of experience of those who are to sing them? Is the tune appropriate to the text? Will it fit into the general objectives of the worship service and help the worshipers to experience communion and fellowship with God?

The hymn tune "Lyons," for example, and the words "O Worship the King" (number 4), have a natural affinity for each other. Yet variety can be achieved by using the hymn tune "Hanover" (number 169) with the same words as the music carries out the expression of the words.

A hymn which does not measure up to our standard of co-ordination of tune, text, and harmony is "Be still, my soul: the Lord is on thy side" (number 73), sung to the tune "Finlandia." It is like trying to sing the hymn "Just as I am, without one plea" (number 198), to the tune "St. Gertrude" (number 280), which is used for "Onward, Christian soldiers!"

Sibelius' great symphonic work, from which the tune "Finlandia" is taken, portrays the strength and majesty of mountains and hills, yet the words say, "Be still." When you hear this music you feel like soaring and being exultant; you do not want to be still! Obviously, a tune conveying the mood of the text is needed.

The one which always breaks up the atmosphere of worship for me, however, is the tune "Londonderry," used as the musical setting for "Above the hills of time the cross is gleaming" (number 145). I became acquainted with this tune as the "Londonderry Air," when I was a student in high school, and whenever I hear it I think of "Danny Boy," or "Would God I were the tender apple blossom!" Neither of these lend themselves to worship ideas. In addition, the tune is not within the range of average voices.

Using Hymns

How do we use hymns? Are they welcome little helpers to fill in gaps or to cover disorder? Are they announced in a weak and slovenly way as though the singing of them made little difference? Do we sing the first, second, and last stanzas of a hymn without considering whether the words in those stanzas fit agreeably into the total pattern of our worship service?

When we recall how hymn singing has been used in other ways than worship in the development of Christianity, the hymn—as an important part of the service of worship—takes on tremendous significance.

Students of church history will recall how Hilary, in violent opposition to the rise of the Arian movement in the fourth century, branded the emperor as "Antichrist." He was banished to the distant shores of Phrygia, where he taught the people to use—among other methods—Christian song to combat the false teachings.

We owe the introduction of the metrical hymn into the formal church service to Ambrose (340?-397), a graduate of the Roman law schools, and later Bishop of Milan. Two translations of Ambrose's Latin text are found in hymns number 38 and 638.

Consider Intended Use

In most church hymnals, hymns are classified according to their intended use. While some overlapping is dent, the carefully outlined to sections have been prepared by con tent authorities.

Why are some hymns labeled hymns of adoration and praise? Sin because they help the worshiper t that very thing, or to express particular mood. Such hymns fulfil function and have their rightful p at the beginning of the service of w ship, which usually starts with ad tion and praise to God.

Other hymns fill other needs express other emotions rightfully fa into other classifications. By consul any good church hymnal, the leade worship may quickly find an adeq list of hymns to help him carry out unity and movement of the service.

Many theological schools and ch colleges offer semester courses or courses in church music. Any min not already equipped with the t niques for the use of music in wor and who lives within driving dist of such centers, should enrol in t courses. By so doing, he can imp his understanding of church music, especially his knowledge of the us church hymns.

For those who may have consid such a course one of the "gravy" exp ences of their seminary days, and now recognize their deficiencies in field, it would be wise to take advan of every opportunity to learn ho use and not abuse the music of wor

I recommend the following book those who are able to exercise the cipline of study outside the classr

Music in Worship (Pilgrim P $3.00), by Joseph N. Ashton.

The History and Use of Hymns Hymn-Tunes (Fleming H. Revell o.p.), by D. R. Breed.

Protestant Church Music in Am (E. C. Schirmer, $3.00), by A. T. D son.

Three Centuries of American H nody (Harvard University Press, by Henry Wilder Foote.

The Singing Church (Ryerson P o.p.), by C. H. Philips.

Hymns in the Lives of Men (Ab don Press, $1.50), by Robert G. Cutchan.

Our Hymnody (Abingdon P $4.50), by Robert G. McCutchan use with *The Methodist Hymnal.*

Nineteen Centuries of Christian (Fleming H. Revell Co., o.p.), by ward S. Ninde.

Music in the Religious Growt Children (Abingdon Press, $1.50) Elizabeth M. Shields.

[1] All numbered hymns and tunes appear in *The Methodist Hymnal.*

Church Is Born in Hamlet

A city church reaches out into a suburban area and sponsors the organization of a new church.

GEORGE C. MEGILL

LLOWSHIP Methodist Church be-
n as a dream and vision in the
s of a few members of First Meth-
Church in Hamlet, North Carolina,
the pastor of First Methodist de-
ined to bring this dream into real-

the growing suburbs in the south-
ern part of the city, many new
es were being built, but there was
nurch nearby to serve the people.
as natural for this part of the city
row, for in all other sections the
th of the city was limited by
raphic or other barriers.
the budget of First Methodist for
conference year, 1952-1953, $1,200
appropriated for the purchase of a
o be the site of a new Methodist
ch. This was the first concrete ac-
taken toward the erection of the
church. During the next two years
ll-located and beautiful one-and-
e-fourths acre site was purchased
e growing suburban area of Hamlet.

anize Church School

e next step in the birth of the
ch was the organization of a
lay school. The pastor of First
nodist Church, Howard H. McLamb,
red the leadership for the new
lay school largely from his own
lay school, and he himself served
unday-school superintendent.
rmission was gained from the local
ol board to use some of the facili-
of Fairview Heights School, a grade
ol located about three blocks from
new church site, each Sunday
noon.
arting the Sunday school in the afternoon as a mission of First Methodist Church enabled many persons to participate in both Sunday schools and give the extra support that was needed. Gradually part of the leadership of the Sunday school was shifted from members of First Methodist to interested persons in the new church community.

Meanwhile the Ten Dollars Club had been formed in North Carolina Conference for the purpose of helping start new churches. In this club, members were asked to give ten dollars each time a new church was started in the conference, and each member was to be called on not more than three times a year.

With nearly five-thousand members in the club, two or three new churches could be helped in their building each time a call to the club members was issued. Through funds given to the conference Board of Missions and Church Extension and funds given from the General Board of Missions, it was possible to give a minister his salary in the beginning of a new church before a congregation was formed.

With the knowledge of the backing of the conference and of the local church, I was appointed, effective July 1, 1954, pastor of the yet-to-be organized new church. Part of the background of my appointment was the fact that I had been pastor of a new church, Westover, in Raleigh, North Carolina, during a building program there.

Begin Regular Services

During the afternoon Sunday school from February through June, the average attendance had been fifty. At the first morning Sunday school service and morning worship service July 4, there were forty-two present at Sunday school and sixty-one at morning worship. This was actually the second preaching service for the new church, for the pastor at First Methodist had preached there in the afternoon of Pentecost Sunday, June 6.

A prayer meeting had been held in the homes of folks interested in the

FELLOWSHIP Methodist Church got its start in a tent revival sponsored by the Men's Club.

*eorge C. Megill is pastor of Fellow-
Methodist Church in Hamlet, N. C.*

DEEDS to the lot on which Fellowship Methodist Church is to be erected are presented to Mrs. Annie Ruth Johnson by Howard McLamb, pastor of First Methodist Church in Hamlet, N. C. Clarence Yates and Hoyt Terry, trustees of the new church, look on.

new church during the period of the afternoon Sunday school, and the meeting was continued every Wednesday night after I became pastor.

At prayer meetings the men discussed the possibility of gathering together in closer fellowship with the organization of a Methodist Men's Club. A tentative tent revival was discussed and a men's club seemed the logical group to plan and finance the revival while the whole church sponsored it.

Thus a Methodist Men's Club was formed August 31, 1954, at a fish fry attended by the fourteen new members. When the revival was set for September 12-18, the week before the date for the organization of the new church, the Methodist Men raised $120 for the tent rental; installed light fixtures for the congregation and indirect lighting for the choir; borrowed chairs, a piano, and a small reed organ, and built a pulpit and choir platform.

A laymen's interdenominational prayer service, sponsored by laymen of nearly all the churches in Hamlet, had been meeting at 6:30 A.M. in various churches throughout Hamlet for the purpose of deepening the spiritual life of the men of Hamlet and to pray for a revival in all its churches.

This group was invited by our men's club to meet in the tent during the revival and help produce a spiritual atmosphere for the revival. Thus each morning during the revival over forty men of all denominations gathered in the tent to pray for revival.

I was asked by my congregation to preach, and the revival proved a wonderful success. As suggested by *Shepherds,* each revival service began with a fifteen-minute period of silent prayer.

1,200 Attend Revival

Over 1,200 people attended the seven nights of revival, and God's Spirit was very real. The revival was climaxed in an all-night prayer vigil at the tent Saturday night before the organization of the church the next day.

In this Pentecostal spirit of prayer the new church was organized as Fellowship Methodist Church Sunday morning, September 19, as the district superintendent preached. When the invitation was given at the close of the service, 103 persons came forward and became charter members of the church.

The new church continued in its growth and progress with the organization of a Woman's Society of Christian Service two weeks later.

Another sign of the church's continued growth is that the morning church school, begun in July with forty-two, was averaging 120 within four months. Building plans are rapidly progressing and the church hopes to be meeting in its new building within a year and a half of the date of organization.

Fellowship Methodist Church plans to continue to grow, spiritually as well as physically, and always toward the ideal of being truely "the Body of Christ."

AUDIO-VISUAL

• If churches of New Haven, Conn cut, are typical, use of motion pic as aids to religious education is a established practice in most Prote churches. This was indicated by re of a survey conducted among churches in Greater New Haven.

• *Forecast,* published quarterly a aid to pastors and others in the u Methodist church school literature, tains a section listing "Audio-V Resources for Methodist Curricul Additional copies of *Forecast* ma ordered free of charge from The M odist Publishing House.

• *Evanston Highlights,* a 16mm running 14½ minutes, shows the Se Assembly of the World Counci Churches held in Evanston, Illinois August. It is a documentary accou the assembly with the main th "Christ—the Hope of the World," ning throughout. The film presents sonalities, excerpts from some of important addresses, and scenes sessions of the small work group the assembly. Rental is $3.00 and sale price $35.00.

• A new leader's guide is availabl *Four to Go,* a sound film on y evangelism running 14 minutes. leader's guide was prepared by Hov Ellis of the Joint Department of Y Evangelism of the Methodist Boarc Education and Evangelism. The rents for $4.00 a day in black and w or $6.00 in color.

• Two new sound filmstrips on J Wesley are available: *John Wes Founder of Methodism* (35mm, in c running 18 minutes, with 33⅓ lp re and leader's guide) is for youth adults. *The Story of John Wesley* mm, in color, running 15 minutes, 78 rpm and 33⅓ lp record and lea guide) is planned to help juniors intermediates understand the life Wesley. Sale price for these film $10.00 each, or the two in a set, with 33⅓ lp record, two sides, at $17.5

• *The Sound of a Stone,* 16mm running 28 minutes, and availabl both black and white and color, Board of Social and Economic Relat production on civil liberties. Re are $6.00 in black and white and $ in color. Sale prices, $120.00 in b and white and $210.00 in color.

• *Song of the Shining Mount* (16mm, color, 29 minutes) is a pic of contrast. Filmed in the breathta beauty of the Western United St the picture presents the sordid, sh ing truth about life on American In Reservations. Rental $12.00.

ssons in Stewardship

Ideas that may prompt rethinking about money and its relation to the church.

JOHN H. SOLTMAN

ACCURATE interpretation of oney is the first lesson in stew-. The subject of money has among thieves." "Giving" has assed with the burdensome. This to an unfortunate confusion of ular with the spiritual.

ching has been considered a al function but the preacher's is secular. A sanctuary is sacred oney is commercial. The building Kingdom is good sermon ma- but money for the Kingdom must oided in the pulpit. A sad con- of values!

s said that the gold is made by the sanctuary or temple new 23:17). Money is life. It is me and energy of good people ormed into money.

ey is as spiritual as the one who rned it. Money is the only means ich many can serve God. It is a carpet that conveys the giver in- away lands and makes him a in Burma, a missionary in Africa, eacher in India, even though act- he must remain at home.

ey is sacred. We must cease gizing and begin explaining and reting. Money is food, clothing, ine, education, evangelism, in a easily conveyed.

enge the People

minister must accept his rightful in church finance. He should not the place of finance committees nancial secretaries, but neither d he be excluded. He should in- and guide.

Methodists give far below their ability. We are the largest Protestant group and one of the most prosperous, but our giving is too low.

Most Methodist churches can give twice as much as their budgets require. The proof lies in the fact that churches when erecting new buildings will double and triple their giving for a period of years. This reveals their real ability.

Christians will give gladly to a challenging program. A budget committee or an official board if led by men of faith can vitalize a church and lead it into a great spiritual experience by offering to the members a great program of service.

Our churches need more budget committees and official boards who meet not for the purpose of reducing budgets but to find ways to increase them.

A church budget is not a list of expenses. It is a program of great undertakings for Christ. That occasional official board member who comes to a meeting determined to reduce the "expenses" of the church, has little concept of the meaning of church finance.

Church budgets are not expense items. Church funds are raw materials which are constantly being converted into Christian character, the finished product of the church.

Many money problems in the church are due to low aims. Too many of us ask for the small or trivial. As a result, too many people think of church finance in terms of small change.

Aim high. The cause of Christ demands big things. Christ never exalted the trivial. The story of the widow's mite is an exaltation of the great and not praise of the small. The widow gave no trifle. She gave all.

The widow's mite must never be used as justification for a small gift when one can give more. Jesus asks for the best.

Do not offer a substitute for tithing by suggesting a choice of giving "regularly" or "proportionately." Too many will settle for the first two if offered to them. Most of our people give regularly, but they do not give enough.

Dignify the Offering

The demeanor of the minister while taking the offering is a vital stewardship factor. A nonchalant announcement of the offering can produce indifferent giving. The minister who places the offering plates on the floor after receiving them from the ushers debases the sacred currency.

He suggests that money is an intruder. It is significant that God in teaching mankind about himself and how he is to be worshiped, taught among first things the importance and manner of bringing an offering.

Worship was primarily an offering. No offering—no worship. The essence of worship was self-dedication in terms of possessions.

The late H. Augustine Smith, in discussing this with me several years ago, said that he felt "the offering should come last in the service. It is the climax of worship. The sermon is not the high point. Everything . . . should lead to that last great moment when people bring themselves to God through an offering which represents their time, devotion, strength, and service to God."

It is not always possible to receive the offering last but its rightful place as a high point in worship must be recognized.

Lift Up the Standard

The need of the hour is the enlistment of every church member in the enjoyment of tithing as a means of grace and a happier Christian experience.

Tithing is a source of joy. God's commandments have one aim: a fuller and happier life. They are not burdens; the saints delighted in the law of the Lord and did not find the commandments grievous. God's commandments are guideposts to wholesome living.

In a day when Americans spend approximately 12 per cent of their income for luxuries and recreation, it is absurd to insist that the tithe is impossible.[1] And the failure to pay it may be one reason why we must pay a much greater amount for costly armaments and bloody wars.

Taxes absorb 15 per cent of the American dollar.[1]

World peace can be won for ten per cent if applied to the glorious task of carrying Christ and his way of life to all mankind.

n H. Soltman is a staff member of Department of Finance and Field ce, Methodist Board of Missions, rn, Wash. This article is taken a pamphlet published by the r, Fun With Funds, *copies of which vailable at 25 cents a copy, $1.80 a , from the author.*

[1] From the Thirteenth Annual Report of the Council on World Service and Finance of The Methodist Church, 1952-53, p. 181. Figures were computed by the Golden Rule Foundation on the basis of a report by the U. S. Department of Commerce.

The Fountain

Let Down

. . . A popular preacher once said, "We don't break the moral law; we are broken on it." This sounds plausible, but actually the underlying concept is more stoic than Christian. From the Christian understanding of things wrongdoing is not so much a matter of breaking traffic regulations as it is a failure to live up to the expectations of someone we respect: it is like "letting down" someone who has counted on us. . . .

—James A. Pike, in *Doing the Truth* (Doubleday & Co.)

Many Ways

A minister of national prominence goes into his study and paces back and forth, talking out his problems with God. A housewife pauses in the kitchen, throws her apron up over her head and, under its canopy, prays. Another woman, the first tasks of the day accomplished, goes into the living room, seats herself in an easy chair, puts her head back, crosses her hands on her lap and prays. A businessman walks out into the garden and standing beneath the starry heavens, prays. A teenage girl slips into an open church near by and sits silently in a pew. Find the way best suited to you. It is your attitude that is important and not your posture.

—Charles B. Templeton, in *Life Looks Up* (Harper & Brothers)

Requirement?

A man may sincerely believe in the divinity of our Lord Jesus Christ and yet find himself unable to believe in the Virgin Birth of Jesus. Is that to be a tolerated opinion, or should it automatically exclude the person holding it from membership of the Church and from participation in the sacraments? Alternatively, ought we to say that since many scholars of the present day do not believe in the doctrine of the Virgin Birth, this belief should not be regarded as part of the faith of the Church? Many people would be inclined to reject both of these solutions. The Virgin Birth is part of the traditional teaching of the Church; to suggest that it should not be regarded as an obligatory doctrine is not to suggest that it is not true. We may consider that it is not an essential doctrine because its importance lies not in itself but in its function as safeguarding doctrine for the more important doctrine of the Incarnation. The solution of the difficulty might be that belief in the Virgin Birth was regarded as an orthodox non-essential belief. This would mean that the Church affirmed it as true but did not require its acceptance as a condition for church-membership.

—Robert H. Thouless, in *Authority and Freedom* (Seabury Press)

Source

A script writer wished one of his characters to say, "Man does not live by bread alone"; and another to reply, "Oh, yes, Genesis"—or whatever the book happened to be. As the writer did not know, he sent an inquiry to the research department of his network. The library sent back a reply locating the original source of the quotation: "Man does not live by bread alone—not even pre-tested bread, *The American Character* by Denis William Broga incident is a revealing indication of the mental atmc in which bright young minds of today are being b to bloom.

—Ernest Marshall Howse, in *Spiritual Values in S peare* (Abingdon Press)

Pattern

A man's life is not just a series of emergencies, fc emergencies make sense to a great extent. Viewe whole over a period of time they constitute a pattern. a great deal of our troubles originate in our ignora this elementary truth. When we miss the mark it is much that we have been going the wrong way. Rath have been developing the wrong type of man. Think each and every action is likely to result in a habit of such habits in a character; and finally a characte destiny. What happens to us is of the same nature ourselves. That is what we mean when we exclaim: ' she, *would* do that!" "That *would* happen to him!" just like her!" . . .

—Emile Cailliet, in *The Dawn of Perse* (Bobbs-Merrill Co.)

If We Love . . .

Two farm communities lie about five miles apart, the same sun and clouds. The farmers in each distric the same kind of crops. They face the same problem in and year out. Half the people in one communi related to half the people in the other. The two neig hoods are as much alike as neighborhoods can be, but the important respects. In one community is strif fire department, the school board, and the grange are squabbling back and forth. In the other community is harmony. People live like Christian human being operating, bearing one another's burdens, pulling th together.

The difference between the two neighborhoods c traced to the influence of one man, a minister who li the friendly community for many years. He was no genius, nor was he a church organizer. But one thi did consistently and well. He reflected the love of Chri loved people. . . .

—Andrew W. Blackwood, Jr., in *The Voice From the* (Baker Book House)

Worst Enemy

It is customary for all of us to lay the blame for indifference to religion at the door of the secularisn materialism of our age. It is my personal opinion neither of these does us as much harm as does the co parade of trivialities which the typical church pr offers to the public. This program is only rarely rela the real issues which are clawing the soul of modern to shreds. This program speaks with no commanding to the multitudes perishing for lack of certainty. This gram gives the distinct impression that it is concerne clusively with its own self-preservation.

What most parishes are habitually doing is so p and so little related to anything except their own han mouth existence that the public cannot imagine in way they can possibly influence the great affairs o world. What the local church has become makes it imp ble for the average American to take its life-shaking G seriously. Its day-to-day triviality is its own worst en —John Heuss, in *Our Christian Vocation* (Seabury P

ue

erson suffering from bubonic plague should be quar-d. But he must have the plague. What would we of a health department that would put quarantine upon an American home because some malicious declared she had heard that somebody said the ac- had been with somebody who was alleged to have e plague. The accusations released by this Committee damaging to reputation as quarantine signs would a business. What would happen to a restaurant if esponsible health official, without so much as a al examination, were to put up a sign in front of urant reading "BUBONIC PLAGUE" because he heard ne of the waitresses was ill. Patrons would, of course, the place. A health department must not be party to Many citizens believe, and understandably so, that a essional committee would not placard an individual ut investigation. But that is precisely what this Com- has done and does. It admits it. It seeks to amelio- he situation at present by announcing that it does not for the truth of the quarantine sign. That is the "fine- aspect of this inexcusable practice.

—G. BROMLEY OXNAM, in *I Protest* (Harper & Brothers)

sive Tides

e record shows that the people of the democracies, g become sovereign in this century, have made it in- ingly difficult for their governments to prepare proper- war or to make peace. Their responsible officials have like the minister of an opinionated and wilful despot. een the critical junctures, when public opinion has inattentive or not vehemently aroused, responsible als have often been able to circumvent extremist lar opinions and to wheedle their way towards modera- and good sense. In the crises, however, democratic als—over and above their own human propensity to have been compelled to make the big mistakes that ic opinion has insisted upon. Even the greatest men not been able to turn back the massive tides of ion and of sentiment.

WALTER LIPPMANN, in Essays in *The Public Philosophy* (Atlantic—Little, Brown)

neer

ere is keen insight in the story of the young man who e to a renowned doctor in Paris complaining of dejec- and nausea at life, and asking what he could do to get . The doctor with a trace of envy pictured the happy e of the young blade Grimaldi, who was leader of the nger set in Paris night clubs. "Go to him," said the or; "let him show you how to enjoy yourself, and you get well." The downcast young patient looked up with rdonic smile and said, "I am Grimaldi."

—LANCE WEBB, in *Conquering the Seven Deadly Sins* (Abingdon Press)

eparable

ne complete separation of Church and State might have n feasible if the government had never become involved ne educational process at all, but religion and education no more properly separable than geography and edu- n are. Education which omits religion is seriously in- plete.

WARD MCCRADY, to the Board of Education and the ational Association of Schools and Colleges of The ethodist Church

Frailties

Eighty-five percent of all highway accidents are caused by human frailties. It is the human element which is to blame. Why, we frequently ask, do sane people drink and drive? Why do peaceful, law-abiding citizens resent law enforcement on the highways? Why, even, will a doctor speeding to save a life imperil numerous others enroute? . . . or a clergyman, hurrying to minister to his congregation's spiritual needs?

—Association of Casualty and Surety Companies

Don't Walk Out

We must recognize as prudent men that, with the world rent asunder by the cold war, we cannot walk out of any of the international activities in which we have been participating, leaving the field to the Soviet Union. I say this regardless of how much some of these activities may irritate us—and I know that some of them have irritated me. The moment we left the international activity in question the Soviet Union would take over and turn it into an engine directed against us.

Some international activities are better than others. This United Nations Technical Assistance which I have talked about today is good. But the United States in the present struggle between communism and freedom cannot even walk out of the mediocre ones, because every international activity is a potential or actual arena in which to fight the cold war and we must not walk off and leave any battlefield to our adversary—both in our own best interests and in that of freedom-loving humanity in other countries who are at heart on our side.

—HENRY CABOT LODGE, JR., to Senate Appropriations Committee, on United Nations Technical Assistance

A Minister's Prayer

Heavenly Father, bless my ministry with simplicity; may the words I say have meaning not only to myself, but to those who hear them.

Help me never to be unctuous; save me from fascination with the sound of my own voice.

Make my handshake and my smile of greeting neither forced nor perfunctory.

Keep me from measuring my success in terms of statistics; let me always remember that one life changed for Thee is more important than the number in my congregation or the dollars in the offering plate.

May I ever be willing to humbly sit at the feet of a layman grown old and wise in thy service.

After I have come to a new field, let me say nothing in criticism of the one who labored there before me; when I depart, may I leave no problem to my successor that I can solve before I go.

Help me to be proud of the church to which I minister without feeling possessive; never let me think of it as *my* church—it belongs to Thee and to those who worship in it.

When I am impatient, when I am in disagreement with someone in the church, whether it be the highest official or the sexton, when I have the urge to order and command, let me remember that when I chose this life I chose not to be master, but to be servant of Thee and of thy people.

I have little authority over other men, yet I have much responsibility.

The task I have is one that no man, alone, can do.

Help me, Dear Father, to do it.

Amen.

—R. DEANE POSTLETHWAITE, Mineola, Long Island, N. Y.

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ıowsing Through the Fiction

eview by GERALD KENNEDY

SHORT article on reading which ote for college-age students, the tion was made that to read a n novel and then alternate it with sic would be good procedure. It d to me that the book which had stablished by time would serve as dard for what is being written The more I think of it the more ns to me to be a good idea, and the liberty of passing it on to ers.

n one gets mixed up with the nt flow of modern fiction, the edge of the critical faculty be- dulled. Almost inevitably we o compare this week's novel with eek's novel, and that is hardly an ate scheme of values. It is a much procedure to go back a little r and have a longer look at fiction eral.

ders ought to escape, if possible, nderlying assumption that if a is new it must be superior. We had too much of the nonsense history is bunk. In the realm of ture you deal with the unchang- d universal. I am convinced there- hat a man's reading in this field erature ought to move back and between today and the long past. s does not mean, by any means, modern fiction will always be n to a disadvantage. There are a ber of the classics which are dull. are not to be read with any kind olatry, for in the midst of the usness of some of Walter Scott's s, we may be led to give credit to of our modern writers whose es march with interest.

me of the shoddy stuff which is uced today, however, will appear more shoddy in the light of the novels of past generations. In either we will have a better insight into as well as yesterday, and this arison will be a two-way street. is whole idea impressed me anew read a novel of some years past.

rald Kennedy is bishop of the Los les Area of The Methodist Church, author of God's Good News *per & Brothers, 1955*).

***Mr. Maugham Himself*, selected by John Beecroft. Doubleday & Co., 688 pp., $5.95**

I expect I am one of the few preachers who until recently had never read the well-known novel, *Of Human Bondage*. It is included in Beecroft's volume, *Mr. Maugham Himself,* because it is essentially autobiographical. *Of Human Bondage* reflects the trials and tribulations of a nineteenth century boy brought up in a strict religious home, who rebelled against it.

It contains insight and understanding of different classes of people. It is also typical of the revolt against religion and the pursuit of freedom in art and morals. While it is a reflection of a particular period, it is not dated and I found myself interested in what was going to happen to the hero until the very last page.

I had the feeling this was the author's attempt to explain his own life or, to put it in another way, it was a kind of apology for what he had become. One of the main characteristics is an honesty which will keep it alive for many a year.

Selections contained in *Mr. Maugham Himself* are: *Of Human Bondage;* four short pieces: "Some Novelists I Have Known," from *The Vagrant Mood;* "Mr. Harrington's Washing," from *Ashenden;* "The Book Bag," from *Ah King;* "El Greco," from *Don Fernando;* and "The Summing Up," from *A Writer's Notebook.*

***Faithful Are the Wounds*, by May Sarton. Rinehart & Co., 281 pp., $3.00**

This is one of the outstanding books of the season and I think it is one we ought to read. A university professor, with a great belief in freedom and civil liberty, makes a valiant fight for these causes but finally is defeated by the disappointment some of his friends heap upon him. In his despair he commits suicide.

Certainly it is a story of our time and the shabbiness of it, but it is much more than a tract or a propaganda piece. It analyzes the sickness carefully and completely, and the men and women who are in its pages are complete human beings.

The book is a tonic for the man who knows that he ought to speak and finds it difficult to take the risk, knowing that there are self-appointed guardians of orthodoxy who will smear him if possible. When America ceases to produce the kind of intellectual leadership you find in *Faithful Are the Wounds,* we are finished. My belief is, however, that we will never cease to have this kind of greatness.

***Trial*, by Don M. Mankiewicz. Harper & Brothers, 306 pp., $3.50**

The general theme of this book is somewhat similar to the one just mentioned. A professor in a law school is told he must have some practical experience if he is to be re-appointed to his job. From the campus he moves into the trial of a Mexican boy accused of murder, but he is an innocent person and is manipulated by Communists and finally betrayed.

It is an exposé of the callousness of people trained in a philosophy that only a cause matters while individuals are unimportant. You will be glad to know that though this professor gets into trouble with a state committee, he is able by the help of a newspaper editor to reveal the communist tactic on the one hand and the fascist tactic on the other. Actually there is not much to choose between them.

This is an exciting book that has something of the atmosphere of a detective novel. It has more action than *Faithful Are the Wounds* and is altogether more a tract of the times. I doubt very much that *The Mercury* will recommend it.

***Prize Stories, 1955*, by Paul Engle and Hansford Martin. Doubleday & Co., 313 pp., $3.95**

I am cheating just a little bit in this article, for I am considering a volume of short stories. This is supposed to be browsing through full-length fiction for the most part, but just for variety's

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*Just what does the layman expect from his minister?

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sake let us take a quick look at of these short stories.

My main criticism of most such ing is the same as I feel towar modern theater; namely, they dea themes that really do not matter. may be a very few exceptions t in this volume but for the most they are rather pleasant little d sions of minor incidents which no lasting significance whatever.

Some of them are rather well w and adequately developed as far a go, but they do not go anywhere. is without any doubt a prejudiced and comes from one who is sick tired of the little themes and the plots. As a matter of fact, I forg stories so quickly, that to save m I could not tell you much about in detail a week after they had read.

If this seems quite inadequate a some ways unfair to short-story w in our day, I have no doubt but this may be the case.

***On Eagle's Wings* (The Stor Moses), by Arthur E. Southon. Graw-Hill Book Co., 296 pp., $**

I have been a long time in spe of this novel, though I read it time ago. It is a story by a late r of England and it deals with the of Moses. It is one of the better reli novels and if you are looking f fictionalized treatment of Israel's law-giver, this is about as good as I have discovered. It is well written it has some understanding of the b cal situation. Altogether it is a p solid piece of work.

***Homer's Daughter*, by Ro Graves. Doubleday & Co., 283 $3.95**

Whatever this man comes up it is sure to be controversial. Here thesis is that it was the daughte Homer who wrote the ancient G poem, so she tells the story of happened from her point of view.

It would not have been possibl that ancient day for a woman t acknowledged as an author. She person with courage and percep The novel, however, seems to written to prove a literary theory in itself is not particularly notable.

The first part of the book, whic an explanation of why Robert Gr has accepted the theory of a wom authorship, may be more interestin some readers than the story itsel Graves' understanding of the Hom situation is not more adequate his interpretation of Jesus, howev would not give it much weight. As can see, I do not think this one comes off.

the West Survive?

PUBLIC PHILOSOPHY (Essays by Walter Lippmann. Atlantic—e, Brown, 189 pp., $3.50

ALTER W. VAN KIRK

ne thing the author is convinced: rn society is gravely ill. This diagnosis is not the conclusion of a soap box orator. Rather it is the finding of one of the most astute observers of the times in which we live—Walter Lippmann.

PPMANN

Himself a staunch defender of the democratic process, he sees democracy threatened by a sive secularism which is eroding apacity of men to believe in those ual verities by which our found-thers rose to the stature of great-

e decline of the West is due not so to the pressures exercised by the of totalitarianism as to the pres- brought to bear upon those leg- rs and executives of the demo- c countries who have neither the nor the moral courage to challenge bigotries of mass demagoguery.

r Lippmann the West is undone ss liberty can be made to serve de- acy, and democracy, liberty. Nor e liberty of which he speaks the ty of license. Rather it is the lib- which is obedient to the restraints public philosophy which takes into unt the imponderables of history. e author sees cause for alarm in weakening of family ties and the nishing influence of religion. As a equence demands are made upon educational institutions which these tutions are not competent to meet. "old Adam" accordingly is the threat to liberal democracy.

n the Western world survive? The er is "yes," provided men will re- ess the philosophy in which de- acy was conceived and in which democracies evolved from strength rength. To find agreement in spite fferences is the quest upon which nust embark. Nor can these agree- ts endure unless they are grounded mething more substantial than the ns of the moment, something more real than possession and exercise of power.

Throughout this entire series of essays the reader is made to feel the need of the transcendence of the timeless over the perishables of the contemporary. There is a sovereignty higher than the sovereignty of the people: the sovereignty of truth, righteousness, justice, and liberty, under discipline.

This is required reading for preachers, and for laymen, too.

Helps for Preaching

PASTORAL PREACHING, *by David A. MacLennan. Westminster Press, 157 pp., $2.50*

GREAT PREACHING TODAY, *edited by Alton M. Motter. Harper & Brothers, 255 pp., $3.00*

By JOHN J. RUDIN, II

The editor asks that "you and these books come to grips somehow." How does one come to grips with a book on preaching and a book on sermons? This reviewer approaches such books hopefully yet warily.

Perhaps we can come to grips by asking these questions of both books: To whom is this book addressed? Why did the author write it? Does it accomplish his purpose?

First, concerning *Pastoral Preaching,* the foreword indicates that these were lectures delivered to ministers and theological students. This accounts for the few chapters, and for the inspirational and anecdotal qualities.

Surely we would all agree with David A. MacLennan that, by and large, pastoral preaching is most rewarding to preaching and people.

Probably every minister needs reminder, encouragement, and advice on "perspectives," "objectives," "resources," and "methods," and it is apropos to remind us that it is the "unifying Word of God" in the spoken word which speaks to our condition. All this is said wisely, winsomely, and wordily.

This book is the transcript of public lectures, of a full dress performance. As I read it, I enjoy it; I am stimulated. But I wish that we could take our coats off and press beyond advice and illustrations to some of the knotty questions of "How?"

His friends know that as a teacher at Yale, MacLennan goes to work in his shirt sleeves and takes his students with him. This reviewer believes that many pastors would gratefully welcome a longer, shirt-sleeved book by MacLennan.

Perhaps our questions should be addressed to the publishers. Who do the publishers think will read this book? What is it supposed to do for them? Is it fair to an author to encourage him to publish public lectures without drastic—even radical—revision?

Are not these significant differences between public lectures and a book for use in the minister's workshop? If textbooks can be made effective aids to learning, why cannot books for ministers?

Concerning *Great Preaching Today,* let us point out the constantly neglected obvious: that these are *not* sermons. They are sermon *scripts,* apparently substantially as delivered to the Chicago Sunday Evening Club by twenty-five men, and edited by the director of the club.

Those who know this club can recreate the setting of worship. And the photographs of the twenty-five men on the dust jacket helped greatly in recapturing the preacher's appearance. Even so, they lack the setting of corporate worship, the personal presence and the delivery through which a script becomes a sermon.

But these are vital scripts. Every one of them breathes urgency, direct discourse and personal encounter. The purposes, though varied, are all valid.

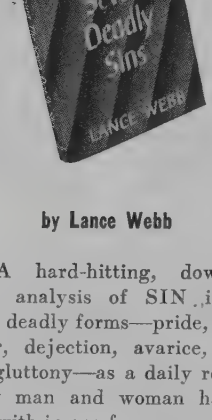
The topics are diverse yet uniformly apt, and they present the perennial themes of the Christian Gospel freshly, simply, and powerfully. The authors run the gamut of "greats" from Bunche and Buttrick to Weatherhead and Youngdahl.

It is interesting that the first and last named are laymen. It is likewise interesting that there are not token "texts" prefixed, but that the Bible is used functionally and helpfully. Yet the prominent earmarks of the new "biblical preaching" are conspicuously absent, and all are "topical" sermons.

(One judges that this procession of stars gave the Chicago congregation the pastoral preaching MacLennan advocates, and the book demonstrates his thesis: "that one whose relationship to persons is that of shepherd of souls can best communicate the good news.")

The publisher and editor of this book likewise should ask themselves certain questions. Why not attempt to describe the speech-situation, the setting (the building, the congregation, the service of worship, the Scripture read as a "lesson," the appearance and characteristics of the preacher, and the like), in which

CONQUERING THE SEVEN DEADLY SINS



by Lance Webb

A hard-hitting, down-to-earth analysis of SIN in its seven deadly forms—pride, envy, anger, dejection, avarice, lust, and gluttony—as a daily reality every man and woman has to deal with in one form or another.

Using illustrations from Scripture, classical literature, and recent plays and novels, Dr. Webb throws much-needed light on the modern manifestations of SIN—and shows how men and women can successfully conquer their fears and frustrations *only by understanding their basis in SIN*. The author discusses the nature, history, and particular cause of each sin and shows how it can be—and has been—overcome by the power of the Holy Spirit.

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these sermons originally were delivered?

Would not this aid a pastor as he attempts to translate the scripts back into sermons, and thereby to improve his own preaching? Is the arrangement alphabetically by authors as felicitous as it is convenient? What do the publishers expect such a book of "sermons" to do for the reader? And who is the reader supposed to be?

From this scuffle with these two books, the bystander can deduce that the reviewer considers them helpful within their limitations, but fundamentally limited, and that he calls upon the publishers to re-examine their premises.

Preaching with Appeal

LIFE LOOKS UP, *by Charles B. Templeton. Harper & Brothers, 192 pp., $2.50*

By SAM DODSON, JR.

For preaching with a minimum of dullness about it, one would have difficulty in finding a more appealing example than the fourteen sermons which form the body of *Life Looks Up*.

TEMPLETON

From titles like "Revolution!—Christian Style," "Saint With Muscles," "Chrome-Plated Chaos" to such arresting sentences as "they have a little flower of worship within them and they water it at least once a week," "it has been said that some people will believe anything—just so long as it is whispered to them," Charles B. Templeton conveys his message in language that is not only "deliberately simple and nontheological" but as contemporary as the morning newspaper.

After reading these sermons, one feels as though he has been to a religious pep rally before the *big game*. The reading creates a certain amount of glow and enthusiasm, but the conviction remains that the actual playing of the game or the main event is yet to come.

Life Looks Up is a good appetizer for other reading which is more thorough and designed to answer those more profound questions which this author barely touches.

This volume should be required reading for every minister as a reminder that one of the demands of effective preaching is that it shall be alive and appealing. It is to be desired, how that the preacher will also realize great preaching is not just prea which has ceased to be dull, but which comes to grips with the longings of the mind and heart.

This latter qualification, unfortu ly, does not apply to the volume Templeton has given us.

The Cross Victorious

THE SWORD AND THE CROSS *Robert M. Grant. Macmillan Co. pp., $2.75*

By WINSTON L. KING

This book is a brief acount of failure of Roman state persecutio destroy early Christianity. There much in it to interest me, and I lea much about its subject. But on whole I was disappointed in the bo

Whether from the limitations of author, or reviewer, it left me with impression of a set of lecture n lumpy with nuggets of historical fa

There are both too many and too details. Every Roman has three names: "Ignatius" is the Roman of a Greek name; Flavius Arria whom we never meet again, is giv full paragraph.

One wades knee-deep in a rubbl lesser data, dear to the historian tiring to the reader. Hence the acc does not move cleanly and clearly ward.

On the other hand, why does six h dred sixty-six in Revelation (13 "clearly" refer to Domitian? One M cia, a *Christian*, was both mistress poisoner of Commodus. What a Ch tian! (If the author tells his cla more about this fascinating crea than his readers, it isn't fair.)

And why not relieve my chronolo confusion with a table of Roman perors in order?

There seem to be a number of gue or suppositions about whose basis are not informed. Pilate "presuma made a report to Rome about Je crucifixion. (Extant copy or gu work?)

Plutarch, who perhaps found "non-theological" form of early Ch tianity "meaningless," would have l the Gospel of John. (Why?) It is plied that I Peter was written in reign of Marcus Aurelius, A.D. 161 (Is there new data suggesting date?)

The full significance of the title not appear till the end, and then dimly. The cross means "obedienc civil power in matters of the servic the state" but opposition to its "ty

a interference" in private religion.
e word is Roman persecution.
clusion: if Rome had been smart
h to know that the concern of the
s only and always public welfare,
rivate) religion; and if Christians
confined themselves to personal
without apocalyptic frills, perse-
s would have ended two hundred
sooner. Christians, who were loyal
state but hostile to its gods, would
have saved Rome from destruction.
t is: if Rome had been America,
Christianity Hinduism, they could
sat down and talked, not fought,
differences out. Murky symbolism
dubious historical generalization,
-but maybe you will like it.

w Men Become Saints

PURE IN HEART (A Study in
ristian Sanctity—The Cato Lec-
e of 1954), *by W. E. Sangster.*
ingdon Press, 254 pp., $4.50

E. JEROME JOHANSON

ew studies are more rewarding
a study of the saints." This quota-
from *The Pure In Heart* states an
llent reason for studying this book.
it should be added, this is a highly
petent piece of work presented in
ry simple and readable style.

SANGSTER

The author first describes how men have become aware of the Holy. He then discusses the tests of sanctity which have been used by the various branches of the Christian church. He paints an attractive portrait of the saint. He concludes his book with a
ly of how the saints become holy.
his is a carefully planned and skil-
y executed study. The saint is de-
d in typical New Testament terms.
is not one who is perfect, but one
in faith has welcomed into his
the spirit of God. In this sense all
can become saints.
. E. Sangster's thesis is that saint-
ss is the work of the Holy Spirit
cted in the life of men and women
worship God with absorbing at-
ion and utter obedience. He sees
rly that the central problem of the
ts is their intense tussle with ego-
They understand ". . . the power of
ship to 'disinfect us from ego-
. . .'"
the personal meeting of the spirit
God and the spirit of man the old
self dies and the fruits of the Spirit begin to manifest themselves. The secular man's engrossment with himself gives way to the saint's devotion to Christ crucified. ". . . the Holy Spirit beats down the sin in them and builds up the good."

Saintliness is not the product of a harsh, stoic self-discipline. That attitude puts self at the center. Saintliness is the byproduct of the soul's encounter with the Holy God in the experience of worship.

Saints have appeared among all branches of the Christian church. Their appearance within the church is an adequate proof of the presence of God himself. Their service is to awaken within their fellow men the desire for holiness.

This book presents no argument for a cheap perfectionism. It bears a convincing witness to what God can do for men of faith.

Sangster is the well-known Methodist minister of Westminster Central Hall in London. He has given English readers a scholarly and readable account of the way God creates His saints.

A Fisher of Men

THE LIVING FAITH (From his Selected Sermons), *by Lloyd C. Douglas. Houghton Mifflin Co., 344 pp., $3.75*

By ALBEA GODBOLD

Lloyd C. Douglas, famous author of *The Robe* and *The Big Fisherman* (Houghton Mifflin Co., $3.75 each), is not a conventional preacher or homiletician. He seldom takes a text and constructs a sermon with standard introduction, three main points, and a conclusion. For the most part he takes a Scripture passage or a striking idea and writes lucidly, even picturesquely about it.

The Living Faith is a selection of some thirty of Douglas' sermons. Most of them were written in the nineteen twenties and nineteen thirties while he was pastor of Congregational churches in Ohio, California, and Canada.

The messages are grouped under three general headings: the Christian adventure, the message of the Bible, and the nature of the Christian life. Douglas was a modernist and some of the sermons are critical of fundamentalism.

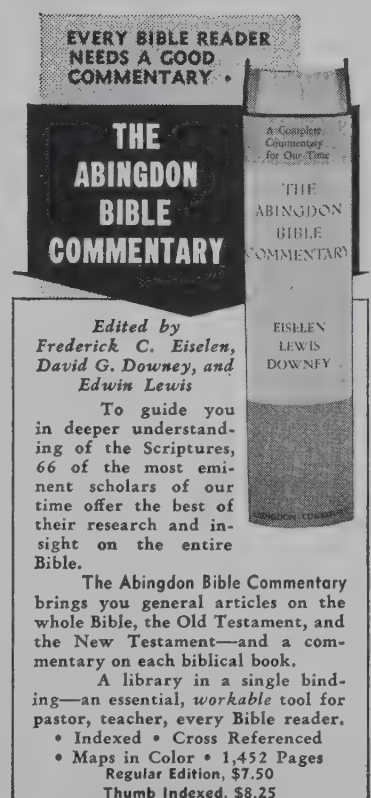
Reading the book one may feel that he is enjoying the product of a good writer rather than perusing the efforts of a pulpiteer. The man's style in these sermons foreshadows the success he was later to have as an author. He is able to make the reader see pictures.

He can vividly reconstruct and winsomely embellish the details of a biblical incident. His descriptions of the Bethesda Pool and the City of Jericho are masterpieces.

His portraits of biblical characters like Abraham, Jonah, and Gallio are unforgettable. Sometimes he exhaustively spins out the details of description, and yet they are interesting.

The preacher who fears that his sermons are prosaic and lacking in color should profit by reading this book and taking notes. The homilectic method to one side, the messages for the most part are juicy and stimulating.

The phrasing is often apt and refreshing, as when he says that "to find God, Abraham had to change his address," and when he says in a commencement address that ". . . people who insist on being treated justly and reasonably always bear names which can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be written with lighter tools than chisels!"

We are told that Douglas was a magnetic speaker and that crowds always thronged his churches. This should give pause to any who would brush aside the man's sermonic style.

In the last analysis a good sermon is one that gets the job done. Apparently Douglas' sermons did the job. When a fisherman brings in a nice string of fish, it is idle for someone to carp that he did not use up-to-date tackle or the right kind of bait.

Current Preaching

BEST SERMONS, 1955 EDITION (Vol. VI), *edited by G. Paul Butler. McGraw-Hill Book Co., 341 pp., $4.50*

By JOSEPH D. QUILLIAN, JR.

This is the sixth volume of *Best Sermons*. G. Paul Butler, the editor, was assisted in the selection of the sermons by advisory committees of prominent religious leaders among Protestants, Jews, and Catholics, and by special advisors for Switzerland and France.

The editor and committees read 7,515 sermons from fifty-five different countries in more than a dozen languages, and selected fifty-two sermons to be included in the 1955 edition.

The intention of *Best Sermons* is to present a cross section of some of the best preaching in the world in our day. *Best Sermons* is not an anthology nor a definitive book of theology or philosophy. No sermon criticizing any other religion is knowingly included. An attempt has been made to give the various schools of theological thought a representative hearing.

The sermons are on the following subjects: aspiration, adversity, Christ, Christian certainty, education and Christianity, the Christian life, Christmas, the church and labor, the Lord's Supper, Palm Sunday, Easter, faith, God, Greece (excellent lecture on the relationship of Greek philosophy to the Christian faith), marriage, missions, mothers, national and international, the New Year, parents, peace, philosophy and religion, prayer, and preaching.

A delightful bonus in *Best Sermons, 1955 Edition* is the foreword by Halford E. Luccock—St. Halford the Elder to some of his "boys" at Yale. Luccock says, "Wherever a man is bringing the resources of a first-class mind and warm heart to the task of proclaiming religious truth, there are men and women who listen eagerly."

Luccock also identifies as the greatest contemporary dangers to the communication of religious truth: (1) theological formulations that are too technical in expression and remote from the knowledge of even devout laymen; (2) preacher's jargon—a sort of academic voodoo or gobbledegook; (3) the substitution of psychology for religion. Of the volume of sermons Luccock says: "In my opinion, this book confirms one judgment about preaching today, when compared with that of two generations ago. There are not so many high peaks, but the plateau is higher."

It is difficult, of course, to do justice to sermons which are written to be preached when one can only read them. Also, each person responds to sermons, heard or read, according to his own criteria, and the margin for error is broad.

Using the criteria of Gospel content (by which is meant the proclaiming of God's grace in contradistinction to idealistic moralizing), firmness of structure, clarity of language, and effectiveness of style, I would rate forty-five of the sermons as clearly superior sermons, two as poor sermons, one as a mediocre sermon, two as moralistic addresses, and two as lectures—good lectures but still lectures and not sermons.

The subjective element in my evaluation is cheerfully admitted, but I would deny any presumption in my differing with the editor and advisory committees. For one thing, if the editor and committees bat that high an average with every reader, they can feel that they definitely are in the major leagues of sermon editing.

More important, there is little value for any reader in examining carefully a volume of sermons unless he can do so with critical freedom.

The question of the value of books of sermons is one that every preacher should face. By deliberate choice I had never read a book of sermons until I started teaching homiletics. I was afraid of "second-handing" the ideas and styles of other men. The fear probably was justified.

Books of sermons can be read with much profit, however, if the reader has a reasonably stable first-hand theology —that is, a theology that he holds with at least tentative firmness, and which has shaped up from his study of primary sources. The worst possible way to try to find initial theological stability for oneself is to read principally books of sermons written by many men.

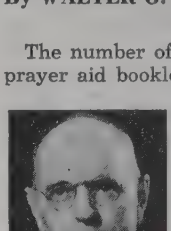
But once a man is in possession of himself in his theology—or knows himself to be in the possession of God—and once he has the rudiments for a critical study of sermons, he can benefit greatly by including two or three books of sermons in each year's reading. The current issue of *Best Sermons* is one of the books that I should always want to include.

Is God Available?

REDISCOVERING PRAYER, *by L. Casteel. Association Press, 24 $3.50*

By WALTER G. WILLIAMS

The number of books on prayer prayer aid booklets published rec indicates the g ing interest of ple in prayer. also reflects the of understan that there is o nature and fun of prayer.



CASTEEL

This current ume by the pr sor of Homileti the Colgate chester Divin School gives e lent help in understanding both nature and the functions of praye

John L. Casteel writes from background of pastor and teache preachers but, more important, he dences the great help that prayer been to him personally. This is a of practice and appreciation, not s ulation and theory.

Between the opening chapter "W Prayer Begins" and the final cha "Growth in Prayer," Casteel discu in turn such problems as: the natu prayer, the conditions of prayer and God-man relationship, techniques prayer, deepening one's experienc prayer, prayer as resource for daily ing, and the implications of the pr life for community relationships.

Especially meaningful is the cha on devotional reading. Here the au cites ancient and modern resource excellent quality.

Prayer, he says, is not a process a kind of relationship. Throughout book there is the assumption th major function of prayer is to b man into right relationship with so that man will bring his life into c plete harmony with the purpose God.

Where man is unwilling or hesi there cannot be perfect relation through prayer. In dealing with pra of petition, the author says, "We n be ready to pay the price which asking entails."

Yet the author is apparently fluenced by current European theo and believes that sometimes the pr relationship is not established sin because God is "not available."

His conviction that God must take initiative leads him into a discussio

ient grace," using John 4:23. . . .
her seeketh such to worship him,
proof text. This reviewer raises
stion, unless the Father is always
, does not that leave a minister
a pastoral prayer in a precarious

can find God only because God
ealed himself, but to qualify that
ng "sometimes available" moves
direction of understanding God
apricious, and Casteel would un-
dly deny that.
larly the author defends the po-
that prayer is always answered.
's, "But those who persevere in
and remain constant in faith
back to us the reassurance that
nswer is always certain to
. . ."
recognizes that "it is quite true
ten our prayers are not answered
sense of our getting the thing we
r." And what of those prayers
when God is not available? There
ayers that should not be made and
ore cannot be answered in the
that we understand "answer."
pite of these minor disagreements,
viewer found this book refreshing
richly rewarding. Groups in
nes seeking to establish prayer
s, campus groups organizing
" pastors and faculties planning
ay or week-end retreats will find
helpful material in this volume.
l for all who pray or want to pray
are step-by-step suggestions to
the reader into meaningful expe-
es.
those who believe that religion
t "retreat" but action, the author
nany suggestions. He says, for ex-
e, "Believing more in God ought to
us to a zeal for plumbing, where
bing means health, cleanliness, and
n decency. . . ." This is a practical
ell as an inspiring book.

e Rhythm the New Testament

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e King James translation and to
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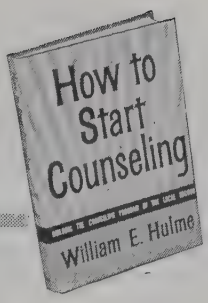

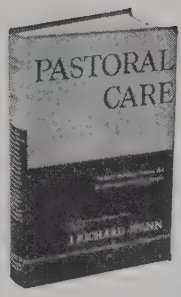

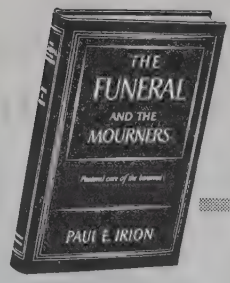

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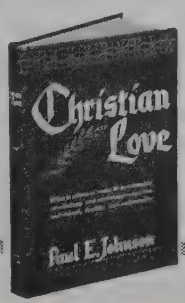

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his purpose by paragraphing, indentation, and italics. The result is a very readable printing of the New Testament.

Arrangement of the material contributes to ease of understanding. Those who read the New Testament aloud or in public will find this edition a real aid.

Some question may be raised as to the appropriateness of the word "cadenced" in the title. Cadenced will suggest to most people more rhythm than is apparent in the material.

It seems, also, that the system of paragraphing has been taken to an extreme when one line is given to each clause in the genealogical tables in Matthew and Luke.

The printer did an excellent job. The print is clear and easy to read; the paragraphing is neat, and the format is pleasing.

One can wish that the price was less than $5.00. But with the cost of printing as it is and with the quality of the printing, the high price is understandable.

Ethical Implications For Economic Life

CHRISTIAN VALUES AND ECONOMIC LIFE (Ethics & Economic Life Series), *by John C. Bennett, Howard R. Bowen, William Adams Brown, Jr., and G. Bromley Oxnam. Harper & Brothers, 272 pp., $3.50*

By MURRAY H. LEIFFER

Here is an honest facing and deep probing of the facts and problems of our economic life. No sensitive Christian can fail to be disturbed by the seeming impossibility of bringing his own social and economic relationships up to the Christian ideal, and even more is he appalled by the sins of the body politic in which he is inevitably involved.

His problems will not be solved by the reading of this book, but it will increase his understanding and help him to struggle more effectively toward the goal of a Christian economic order.

This is the concluding (sixth) volume in the series on Christian ethics and the economic life of our society, sponsored by the National Council of Churches.

It brings together in its authorship two churchmen, an economist, and a political scientist, with the definite theory that the relation of ethics to economic life cannot be apprehended without the help of the expert in that field of human relationships.

Three brief chapters by Bishop G. Bromley Oxnam set the stage a the action started. With his typic perception and vivid expressi points out the striking changes have occurred in our economy past half century, the influe prophetic Christian leaders s Rauschenbusch in this change, a continuing obligation of each Cl to relate his profession to his act

Howard R. Bowen, professor nomics at Williams College, follo a fifty-page summary of the volumes—a difficult job well do

Recognizing that "the primar aim of life is Christian love," h other subordinate goals, and dis them in their interrelationships.

The major economic problems t in the series of books, each of the pinging directly on the average tian, are summarized in Bowen's chapter.

William Adams Brown, Jr., of H ings Institution, depicts the intern al implications of our economic p and suggests the Christian's oblig This topic, not treated elsewhere series, will be regarded by many most important.

Certainly it is the most far-r and will test our Christian affirr with acid. It is proper that our f political and economic policies s be, as they have been, conceived "national interest."

Harm is done when national in is defined too narrowly, without ence to long-term results or the fare of other peoples. It is good t the hungry—but not just beca permits us to get rid of a glut o tain farm products. Or again, w of our desire to assist another nat regain economic stability; then we the tariff on the goods it can exp secure foreign exchange.

In so doing, we jeopardize the term national interest through e dering ill will. Brown does not the reader to dodge the moral im tions of the United States' assur of world leadership; neither do fail to make clear the hard re which interfere with an idealistic tion of problems.

The concluding portion of the has chapters by Bowen and Jo Bennett, each dealing with the es relationship of ethics to economic his own point of view. Bowen, the omist, hopes for a "narrowing distance between ethics and econ so that the contributions of each joined for the purpose of achievin coherent social policy."

Bennett, approaching the matte the standpoint of religion, stress attitudes which are appropriate f

ian and the efforts which he must to understand and help solve the e series of problems in his own of influence.

is a substantial book—not light g—but one that will speak to the ned Christian.

Way Home

IS AND HALOS IN HUMAN TURE, *by J. Wallace Hamilton. ning H. Revell Co., 173 pp., $2.50*

MES R. BLACKWOOD

ding this book is a stimulus. Four- sermons about *Horns and Halos man Nature* zip along in a critique of secularism. J. Wallace Hamilton writes these pages about the prodigal son in hope that some who read "may find their way home."

AMILTON

It is a fascinating book, witty, clear, alert. The title leads one to expect—what? Something sensational? The or does not succumb. While he his topics a popular twist (for ex- e, "What the Dickens Is Sin?"), nan is more than a fluff merchant. packs solid material in his para- hs. He works both sides of the t. His references include Plato, hus, Berdyaev, and Hocking, as as Will Rogers, Joe Louis, and er Winchell.

irty years ago Hamilton helped -hit men at the Pacific Garden Mis- in Chicago. He keeps an evange- fervor in his ministry today at the dena Community Church, St. rsburg, Florida.

s final appeal in this book is an tration from "an old-fashioned gelistic meeting." His invitation stir many to "find their way home." e author catches his toe, however, ne trap against which he warns us e trap of "partial views." His treat- t of Pauline theology is partial and ly negative; so is what he says t the Middle Ages and the Refor- on. A minister cannot say it all in ty minutes.

t then this writer charges men of ce with taking "partial views" of while he proceeds to take his own edingly partial view of what biol- s, biochemists, and psychologists y concerning human nature; and nuch of it helps.

A minister should be awfully careful about exiling scientists from the Kingdom. One of them may be a prodigal who is looking for a candle in the window.

A Cruel Frame

NOW IS THE TIME, *by Lillian Smith. Published simultaneously by Viking Press and Dell Publishing Co., 126 pp., $2.00 and 25 cents*

By CHARLES BRITT

Close upon the heels of the most significant judicial decision issued in the United States in many a year comes a significant statement from one of the South's most persistent and courageous spokesmen for justice and good will in human relationships.

Out of Clayton, Georgia, comes Lillian Smith to share her thoughts on the day-by-day procedure that all men of good will from both races can follow as we seek to implement *the* Supreme Court decision, and to banish racial prejudice from the American scene.

Albert Schweitzer has epitomized his philosophy in the famous phrase, "reverence for life." I do not know that Smith has anywhere so succinctly stated her philosophy, but I believe it might be expressed in some phrase such as "reverence for the unity of human life."

In three significant volumes—*Strange Fruit* (Harcourt, Brace & Co., $3.00), *Killers of the Dream* (W. W. Norton & Co., $3.00), and this present work—the basic undertone of Smith's tortured spiritual sensitivity is seen as a protest against man's inhumanity to himself as in myriad ways he hurts his fellows of the dust.

The person who first introduced me to the thought of Sunday morning's eleven o'clock hour as "the most segregated hour in America" also spoke with concern of the unconscious spiritual drain which racial prejudice places upon the religious life of those of us who are in the majority.

So Lillian Smith speaks of racial segregation "as a cruel frame that twists and misshapes the spirits of all children, no matter which side of it they are fastened to. Arrogance, complacency, blindness to human need: these hurt the heart and mind as severely as do shame and inferiority."

This entire short book is valuable for those who bear a concern for the present state of affairs in the multi-racial society which is America. Chapter one, "Now Is the Time," answers beautifully *why* segregation must go.

Chapter two, "There Are Things to Do and Things to Say," suggests a sim-

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ple but vitally creative program for individual and group action. Smith indicates that there is much the lone individual may do in this area.

Chapter three, "The Twenty-five Questions," gives the author's answers to the questions asked her by more than two hundred audiences. These range from "Would you want your sister to marry a Negro?" to "What is wrong about a 'separate but equal' way of life?"

The book concludes with a significant list of books which deal with various phases of human relations.

As indicated this book is published simultaneously in a cheap and in a more expensive volume. This is done, the publishers say, because the importance and timeliness of the book "led both publishers to seek the widest possible immediate distribution." That is publishing with a sense of responsibility!

Compendium Of Methodist Literature

THE METHODIST BEDSIDE BOOK (An anthology by and about Methodism and Methodists), *compiled and arranged by Ralph Kirby. David McKay Co., 384 pp., $4.50*

By ELMER T. CLARK

This is a book of readings extracted from numerous Methodist sources and first published in Great Britain in 1954. There is a foreword by the president of the British Conference and an introductory statement about the beginnings and present status of world Methodism.

The statements are all brief, but they cover a wide range; beginning with the historical background of the eighteenth century revival, they cover the Wesley family; the beginnings, progress, and organization of Methodism; the work and writings of John and Charles Wesley, and other leaders of the early movement; the social influence, the life, and the worship of the church; its doctrines, ritual, and practices; and its ecumenicity as organized in the World Methodist Council.

As a book of brief readings for the bedside or moments of relaxation, it will serve a most useful purpose. There are books without end on Wesley and Methodism, and several represent selections from or condensations of the writings of Wesley. The present book, however, is nothing of the kind.

Extracts from the works of the Wesleys are, of course, numerous, but equally or even more numerous are selections from the writings of other Methodist leaders around the world. The index lists around one hundred such sources.

The volume is, therefore, a valuable compendium of condensed Methodist literature, and as such it should be secured and used by interested Methodists everywhere.

The Preacher's Message

GOD'S GOOD NEWS, *by Gerald Kennedy. Harper & Brothers, 182 pp., $2.50*

By DWIGHT E. STEVENSON

There are two facts which practically guarantee that this book will be widely read: one, it is the latest in the series of Yale lectures on preaching; two, it is by Methodist Bishop Gerald Kennedy who writes superior religious books as a tree sheds leaves in autumn.

KENNEDY

He is the admiration and discouragement of half the religious authors of America.

Beside the two appealing facts already stated, there is a third: th is not about preaching metho about content. It spells out the m of the epigram which is the onl remaining from W. R. Inge's lished Yale lecturers: "The Go good news, not good advice."

The scope of the lectures bes kind of breath-taking audacity, f source is almost the whole of th Testament. A separate lecture is to each of the four Gospels, wh characterized in turn by "A "Law," "Concern," and "Eternit

All of Paul's letters are drawn to yield one lecture on "Good N Redemption," and the New Tes writings after Paul are made to witness to the "Good News of T The introductory lecture bears th of the book.

For Kennedy the Gospel is not news story. It is exciting, good n our contemporary situation. Ill tions from an amazingly wide ra reading and experience are abu Ancient and modern Christiani woven into a single garment.

If there is any fault in this adm and stimulating book, it lies in a plicity which sometimes amou oversimplification. But it is a f oversimplification which will preachers to work on the big the the biblical message.

Reviewers

JAMES R. BLACKWOOD, pastor of Westminster Presbyterian Church, Woost Ohio.

CHARLES BRITT, missionary to Liberia now on furlough, Hazleton, Pa.

ELMER T. CLARK, secretary, World Methodist Council, Lake Junaluska, N.

SAM DODSON, JR., pastor of the Methodist Church, Pulaski, Tenn.

ALBEA GODBOLD, pastor of St. John's Methodist Church, St. Louis, Mo.

E. JEROME JOHANSON, pastor of Avon Congregational Church, Avon, Co

WINSTON L. KING, professor of Philosophy and Religion, Grinnell Colle Grinnell, Iowa, and author of *Introduction to Religion* (Harper Brothers, 1954).

MURRAY H. LEIFFER, professor of Sociology and Social Ethics, Garrett Bibli Institute, Evanston, Ill., and author of *The Effective City Church* (Abi don Press, 1949).

JOHN H. LEITH, pastor of First Presbyterian Church, Auburn, Ala.

JOSEPH D. QUILLIAN, JR., professor of Homiletics, Perkins School of Theolo Southern Methodist University, Dallas, Texas.

JOHN J. RUDIN, II, associate professor of Speech, Duke University Divi School, Durham, N. C., and author of *The Effective Ministry of Preach and Public Worship* (John S. Swift, 1950).

DWIGHT E. STEVENSON, professor of Homiletics, The College of the Bi Lexington, Ky., and author of *Faith Takes A Name* (Harper & Broth 1954).

WALTER W. VAN KIRK, executive director, Department of Internatio Affairs, National Council of Churches, New York, N. Y.

WALTER G. WILLIAMS, professor of Old Testament and Pastoral Service, School of Theology, Denver, Colo., and author with William C. Tremme *A Handbook of Worship for Ministers* (Wesley Press, 1954).

OOKS riefly Noted

ORLD OF ALBERT SCHWEIT-: A Book of Photographs, by *n Anderson (with text and cap- by Eugene Exman.) Harper rothers, 169 pp., $5.00*

is a picture book that tells a eal about Albert Schweitzer and k, more particularly what he has nd continues to do in the jungle l. An outstanding photographer n outstanding editor have co- d to make this a useful and in- g volume.

ENTARY ON THE EPISTLE THE ROMANS BY MARTIN HER, *a new translation by J. odore Mueller. Zondervan Pub- ng House, 207 pp., $2.95*

is a digest of Luther's commen- Romans, rather than a complete ly edition. It is edited and trans- by the professor of Christian e and New Testament exegesis cordia Seminary, St. Louis, Mis-

HUMAN SITUATION, *by W. neile Dixon. St. Martin's Press, pp., $3.50*

is a new edition of the Gifford s, delivered in the University of w, 1935-1937. This book is divided vo parts, the first of which deals the circumstances in which we y find ourselves." The author o answer the question as to what f a world it is in which we live. vo of the lectures is an interpreta- its meaning.

ERS IN RELIGIOUS JOURNAL- I, *by Roland E. Wolseley. Asso- ion Press, 116 pp., $2.50*

book can serve as a helpful out- f what is going on in a relatively ield of interest: that of training in journalism for careers with us publications or in church news with secular periodicals and other of mass communication. The book most of the possibilities open to who wish to make a Christian on of journalism. Numerous case ies are given and many illustra- are used from the lives of persons y at work in the field of what is ed to as "religious journalism." ley, professor of Journalism at use University, has done much to late interest in preparing jour- s for careers in this field.

THE MEANING OF HOLINESS, *by Louis Lavelle. Pantheon Books, 113 pp., $2.75*

A Roman Catholic interpretation of the meaning of holiness as exemplified in four saints of the church: Francis, Teresa of Avila, John of the Cross, and Francis de Sales. The first part of the book is an essay on holiness, and then each of the four saints is treated separately.

THE GOSPEL OF MATTHEW, *by Frederick C. Grant. Harper & Brothers; Vol. I, 69 pp.; Vol. II, 61 pp.; 75 cents each*

These are the tenth and eleventh issues respectively in "Harper's Annotated Bible Series," others of which have been mentioned in previous issues of THE PASTOR. These introductions and critical notes on Matthew have been prepared by an outstanding New Testament scholar of our time. Notes are based on the text in the King James Version.

THE WOMAN OF TEKOAH (And Other Sermons on Bible Characters), *by Clarence Edward Macartney. Abingdon Press, 160 pp., $2.00*

Twelve sermons on characters in the Old and New Testaments.

OUR CHRISTIAN VOCATION, *by John Heuss. Seabury Press, 243 pp., $3.25*

Here is a book of excellent sermons that bring out the teaching function of the pulpit. This preacher has a fine critical sense, which is indicated in the first chapter, "The True Function of a Christian Church." This is recommended as excellent and stimulating reading for any minister. The author is pastor of Trinity Church (Episcopal) in New York.

TEMPTATION, *by Dietrich Bonhoeffer. Macmillan Co., 47 pp., $1.25*

A little book of devotionals on the theme of temptation, with a thoroughly biblical basis.

CONCISE DICTIONARY OF ANCIENT HISTORY, *edited by P. G. Woodcock. Philosophical Library, 465 pp., $4.75*

A useful reference for the identification of people and events of the ancient world up to the time of the fall of the Roman empire. Only the very earliest Christian figures are included, however. The Appendix lists kings of the ancient empires, the Roman emperors, and some of the most important Latin and Greek writers and artists. A bibliography is included. Most entries of the dictionary are very brief.

ORIGEN: ON PRAYER; EXHORTATION TO MARTYRDOM, *(trans. by John J. O'Meara). Newman Press, 253 pp., $3.25.*

Two of the lesser known works of one of the most important Christian teachers of the second century. This is volume number nineteen in the "Ancient Christian Writers" series, translations of the works of the ancient Fathers under Roman Catholic auspices.

THE METROPOLIS IN MODERN LIFE, *edited by Robert Moore Fisher. Doubleday & Co., 401 pp., $6.00*

An important study of the role and the problems of the city in an age when the civilization of much of the world is being transformed from rural to urban. This book grows out of a series of papers presented by scholars from Great Britain, France, and the United States at a conference on "The Metropolis in Modern Life," held in 1954. The conference explored the basic forces at work in the modern metropolis. This book deals with cities as breeders simultaneously of some of the most advanced and some of the most retarded aspects of social life. Of special interest to churchmen will be Part VII of the book treating "The Impact of the Metropolis on the Spiritual Life of Man." The attempt is made to approach solutions to some of the basic problems which come about as a result of metropolitan life. This book can make an important contribution in Protestantism's study of the problems of the city church.

THE FAITH THAT REBELS, *by D. S. Cairns. Harper & Brothers, 260 pp., $3.00*

Here is a biblical study offering an understanding of the Gospel miracles. First published in 1928, the volume is now reissued with a foreword by Donald Baillie. At the time the book was first published, it was said that it would help to overcome the existing stalemate between the so-called traditionalist and modernist views of the miracles of Jesus. The book is readable and helpful in understanding these miracles.

THE SEPTUAGINT BIBLE, *edited by C. A. Muses. Falcon's Wing Press, Indian Hills, Colo., 1,426 pp., $6.50*

In this edition, the oldest version of the Old Testament is now made available to the general public in the English language for the first time. This is a revised and enlarged edition of the translation made by Charles Thomson, who served as Secretary of the Continental Congress from 1774-1789. The original Greek text that Thomson used was the *Codex Vaticanus B.*

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sn—sermon	fl—forum letter
bbn—book briefly noted	if—idea forum
cw—counselor's workshop	mm—monday morning
ed—editorial	sl—slants

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—J. Irwin Miller, Disciples of Christ, U.S.A., to Visitors of the World Council Assembly

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